

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXX. NEW SERIES.—No. 16. SATURDAY, APRIL 19, 1884.

RS. 6 PER ANNUM IN ADVANCE WHT
INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

April 20, 1884.—James III. 1-18.

See last *Guardian*.

April 27, 1884.—James IV. 7-17

"SUBMIT yourselves therefore to God. Resist the devil and he will flee from you."

The word 'therefore' bids us look at the verse preceding, where we read, "He giveth more grace" to those who receive it not in vain. "Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." Therefore humble yourselves and be submissive that you may receive this more abundant grace. Too many submit when the thing required is not very different from their own will; but when their Isaac is demanded they refuse to give place to God's will. True submission *never* revolts. Were the helmsman at any moment to refuse to carry out the order given, in that moment his insubmission may sink the vessel. When we find out that God himself is revealed at the cross of Christ, we see what madness it were to snatch at any time the reins away from our loving Ruler. We are never to submit to the devil, but to resist him in the name of Jesus, that name which deprives the adversary of his power to hurt us. Daniel was forbidden to submit to Jehovah, and threatened with being cast into the den of lions, but he ventured to resist the God of this world and went down into death, and the den of lions was his sepulchre and a stone and seal set upon it; but when day dawned there was a resurrection, and He who is the Resurrection and the Life raised him up again and exhibited him openly to the discomfiture of his enemies and the joy of believers. What more can the world do to any of us than it did to Daniel? Daniel only found more grace in the den of lions.

"Draw nigh to God and he will draw nigh to you." Faith and God have an attraction for each other. Faith causes us to draw nigh to God, and causes him to draw nigh to us. Let us learn the laws of this divine magnetism. "Cleanse your hearts, ye sinners, and purify your hearts, ye double minded." By turning to Christ, fixing your eye upon him. The sight of his wounds will cleanse you from all unrighteousness. A double mind makes a man this week very earnest, and next week very careless. One thing on Sunday and a different thing on Wednesday.

"Be afflicted and mourn and weep, let your laughter be turned to mourning and your joy to heaviness." He is doubtless addressing Christians of a Laodicean type. Blessed are they that hunger and thirst after righteousness. You wish the joy of resurrection without having been crucified. "Humble yourselves in the sight of the Lord, and he shall lift you up." Not in the sight of man; not in the sight of the church;

your brethren may think you humble, but the Lord looks at the heart. Call to mind the delinquencies and aberrations of your Christian course; remember that even the sins of Saul of Tarsus are not comparable in enormity with those committed by one who has publicly avowed the Lord Jesus as his Saviour and only hope. The Lord cannot lift you up until you have gone down to the depths of your own depravity and lost all heart to justify yourself.

"Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law." There is great responsibility connected with judicial functions and it is astonishing that men should be eager to assume them. Thank God that you are not called to such a trying office and that it is your privilege, instead of judging your brethren, to love them and shield them and succour them and restore them. When you speak against your brother, you blame the law; you virtually say, the Master of this man does not correct him, and I must take the matter in hand myself. How would you like it if a neighbour should undertake to give your child a thrashing because he thought he deserved it? Our divine Law-giver does not want our aid, but is abundantly able to determine what treatment is due to those who offend. He is able to save them from the things that displease you; he is able also to destroy them. Is it becoming that you should act as if he were a careless father like Eli?

"Go to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." In this country how many are looking forward to some particular year or month when they expect to revisit England, and spend one or two or three years, and then come back again and labour on for five or seven years more and then go home for good. This plan-making is too common. God has a plan concerning each of us, and we must beware how we try to substitute our own for it. It is only as we are carrying out his plan that we can expect to be prospered. It is not well to lose sight of our mortality. Let us live by the day. Give us this day our daily bread. When loved ones are taken away, we learn that God's plan differed from ours, and it becomes us to accept of it.

"But now ye glory in your boastings," proudly and exultingly telling what you intend to do; all such rejoicing or exultation is evil. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." If your plan takes you in a certain path, and another path opens before you, in which you feel you might be more useful, and you persist in carrying out your plan, you will bring yourself under condemnation.

WEEKLY REVIEW.

—We have much pleasure in publishing the following, communicated by a friend in Guzarat.

"Last week a Christian *mela*—the first held in our Mission—gathered at Borsad in the Kaira Zillah. This is about the centre of our field in Guzarat. The people assembled on Saturday the 5th and stayed till Monday night—many of them remained several days longer. There was a fair representation of all our stations, but on account of the great distance and the fact that every body had to travel at his own cost, only a few came from Gogo and Rajkot. Ahmedabad and Surat sent up a good number, but the districts of Borsad and Anand, embracing the outlying stations of Bhalaj and Nariad, contributed the majority of visitors. The total number present was about 800.

"As a kind of rally, a lime-light exhibition was given at the first meeting, embracing several series of views such as the Pilgrim's Progress, the Prodigal Son, &c., while Gujarati hymns were from time to time thrown up and sung by the assemblage. On Sabbath there were three special services in the Church, at the first of which eight persons, adults and children, were baptised, at the second several native evangelists and Major Tucker gave addresses, and at the third the Lord's Supper was celebrated. At night, in the clear moonlight, a service of song was held in the open air and kept up with much spirit till 10 o'clock. Our Christians take great delight in this kind of exercise and use not only the voice but a considerable variety of native instruments as well. At 10 o'clock Major Tucker, dressed in the yellow-brownish garb of a Hindu religious mendicant and barefoot, conducted a revival meeting under a tree in the Christian village, and succeeded in inducing a member of people—all Christians—to come out from the crowd and kneel down around a cot in the dust to pray for pardon and salvation; all those who did so, after praying awhile, rose up and professed to have found forgiveness and peace, and as each one rose up the big drum and several hallelujahs announced another sinner saved. This meeting was kept up till 1 o'clock at night, and most of the people wondered what it all meant.

"Three services of our own were held on the following day, at each of which the large church was packed full and many could not find admittance. Altogether this our first general meeting of Christians was a success and must have done good not merely in quickening spiritual life but in encouraging and strengthening the people and drawing them out in brotherly sympathy and charity. To the heathen also it was a testimony that Christianity has made headway; and is no longer to be despised as an imbecile belief.

"It is our purpose to hold a similar meeting if practicable, every year henceforth."

—THE camp-meeting held this year (for the seventh time) in the Lanoli grove, was in some respects the most successful of all. There was a larger attendance than on any previous occasion. There was a deep religious interest from the beginning to the end; a spirit of prayer rested upon many and

there was a marked answer to prayer in the awakening of the unconverted and in the concern for the attainment of a higher life on the part of believers. The meetings continued from the 9th to the 15th inst. There were present the following ministers: D. O. Fox, Presiding Elder; Dr. Stone, Dr. Fraser. Bowen, Hard, Stephens, Blackstock, Robbins, Jannay, Carroll, Bruere, Plomer, Morton, Baker, Jeffreys, Jacobs, Moore, Blewett, of the M. E. Church; Fuller, of Akote, Narayan Sheshadri, Mahdarow of the Free Church Mission; several Native brethren of different Missions; Miss Laura Wheeler and Miss Mellet of Bassim, and Captain (Miss) Roberts of the Salvation Army. There was a daily prayer meeting at 7 A. M. lasting generally till 9; preaching at 11 with an after-meeting; at 1½ P. M. holiness meetings, English and Vernacular, and children's meeting; 4½ the vernacular preachers and others went with music to the Native town, halting at various points to testify to Christ as a Saviour and invite the people to the vernacular preaching at the tent at 5; and at 7 P. M. preaching with an after-meeting. There was daily a large gathering at the vernacular services, and the audience sat for an hour or an hour and a half listening with marked attention to the hymns sung and the discourses addressed to them and the testimony borne in Marathi and Hindustani. They seemed to be specially impressed by the earnest appeals addressed to them by Miss Wheeler who has an excellent command of the Marathi language. On Sunday morning, at the early service, there was a Love-feast, followed by the Lord's Supper. Meetings for faith healing were held by Miss Mellet whose wonderful experience is enough of itself to convince any reasonable person of the reality of such healing. She was for 33 years an invalid suffering from spinal disease, also during part of the time from cancer, for which she underwent two operations, but was healed in answer to the prayer offered by a female friend.

—We perceive that a new Society has just been formed in England, with Dr. Norman Kerr as President and other well known gentlemen as members. The object of the Society is sufficiently declared by the title, "the Society for the Study and Cure of Inebriety." The object is an excellent one, and we hope that if there has been any thing defective in the study of inebriety, it may now be supplemented, and the knowledge of the thing mastered. But we hardly know anything that has more fully manifested its character and characteristics than drunkenness has, and we are somewhat surprised that many distinguished physicians should think it necessary at this day to organize a Society for the study of it. This Society takes for granted that Inebriety must continue. Our sympathies are not so much with those who undertake to battle with the stream where it is broadest and deepest, as with those who assail it at its sources. The principle of total abstinence saves men from inebriety as nothing else can. An ounce of prevention is better than a pound of cure. Cancer or leprosy or any other disease is a hundred times more easily conquered in its incipient state, or rather just before, than in its developed state. Bring up the young to avoid strong drink, never to touch it, and it will not be necessary to study or seek the cure of inebriety.

—In the House of Lords, March 21, a motion by Lord Thurlow, favouring the opening of museums, galleries and libraries on Sunday, led to a long debate, and was opposed by Lord Shaftesbury, and finally rejected by 46 to 38.

—In the House of Commons, same day:

Mr. Willis called attention to the presence of the bishops in the House of Peers, and submitted a motion to the effect that their legislative power in that House was a great hindrance to the discharge of their spiritual functions, prejudicial to the Commonwealth, and fit to be taken away by Bill.

The motion was negatived by 148 to 137, a very narrow majority. Why Bishops should be in parliament more than other clergymen, is not very evident. We do not think they help the Church of England any way. The principle that a Church cannot be properly cared for unless its Bishops or elders are in parliament, would bring in a great many ministers of religion into the national representative body. But who accepts that principle now-a-days? If the clergy are what they profess to be, they will train the members of their flocks so as to fit them for legislative functions. Lord Shaftesbury has done more for the Church, in the house of Lords, than all the bishops have.

—The Propaganda Society is no longer to have its head centre in Rome; not even in any other part of Italy. Deeply resentful of the decree by which the Italian Government assumes the control of the property of this body, the Cardinal Prefect has issued a circular transferring the seat of its administration to countries beyond the frontiers of Italy. Among the centres appointed, are Bombay, Calcutta and Madras. Here "the faithful" may contribute their offerings. In connection with this, the question is again agitated, should not the Pope emigrate? The *Bombay Catholic Examiner* says:

"Attacked by his foes and deserted by the Powers of the world but still guarded by that Providence which has promised to be with his Church for all days, the Holy Father like others of his predecessors may yet be forced to tread the paths of banishment."

When the Powers of the world stood by "the Holy Father" this was declared to be the work of Providence thus testifying to the sacred character of the Pope. But when they desert him, Providence is understood to have nothing to do with it.

—How much would history be worth if it were written by Roman Catholics of the *B. C. Examiner* stamp. The *Examiner* is much disgusted that the friends of the late Dyanand Saraswati are comparing him to Luther. It exclaims:

Luther and self-denying! Lucifer and humility; Belial and purity! It the great Hindu reformer's friends had meant to traduce his memory they could not have done so better than by this unfortunate comparison.

—GOVERNMENT have lately been asked to reduce the postage on newspapers to ¼ anna, but have declined. The greatest anomaly in newspaper postage that we are aware of, is the rate levied on newspapers taken from India to England. The *Bombay Guardian* goes to America for one anna, but to England for not less than one anna and a half. The annual postage to the U. States is Rs. 3, to Gt. Britain Rs. 4-14-0 though the subscription is only Rs. 6. How long must this anomaly continue? Years ago, when there

was a Southampton route, the rate was an anna.

—We are asked to explain Eccles. vii. 16. "Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself?" The verse immediately preceding says; "There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness." The Jews had very generally the idea that they who served God would live long and prosper in this life, and that the wicked would be sure to have a bad time here. The preacher says that he has observed the very opposite of this. The righteous meet with tribulation, the wicked prosper like a green bay-tree. In fact, if a man wants to save his life in this world and get on pleasantly, it will be well for him not to have too much religion, or too scrupulous a conscience; let him accommodate himself to the tastes of society.

—Mr. Roberts tells us that his letter concerning the advertisements of the *Bombay Guardian* was not designed for publication, but was addressed to us in our private capacity. We regret that we were not aware of this. Meanwhile, as we are persuaded that he does not know what spirit he is of, we beg him not to favour us with any more carping letters. His criticisms hurt us very little, but we do not think our readers are helped by them in any way.

—We regret much to hear of the death of the Rev. Mr. Inskip, known to many of our readers as having visited the principal cities of India in 1880-81, holding evangelistic and holiness meetings. Many remember the visit of Mr. and Mrs. Inskip and their colleagues with much thankfulness, having been helped by them to apprehend the fullness of grace in Christ, as never before. Mr. Inskip had a paralytic stroke a few months ago, and died March 7th at Ocean Grove, rejoicing greatly in the prospect of being forever with the Lord.

—The revered George Muller of Bristol is now in Poona, and expects to be in Bombay on Tuesday next. At his own request there will be no reception meeting. The season being so far advanced and the heat trying, it seems better to avoid the fatigue that might be involved in such a meeting. There will be (God willing) meetings on Wednesday, Thursday and Friday evenings next, and two on the following Sabbath. The places for those meetings are not fixed at the time of our writing this, but will perhaps be stated under the head of Notices.

—A complementary address to Mr. D. B. Chitnis, B. A., LL. B. Head-master of the Money Institution, was presented on occasion of his leaving by the Students of that Institution.

—THERE are some who get the credit of being faithful, because they are constantly denouncing the brethren, and holding up what they regard as faults, for general condemnation. People who are unwilling to give offence and timid about censuring others, look upon these bold and uncompromising fault-finders as singularly faithful. But it does not at all follow. Our Lord, in the Sermon on the Mount, shows that very few are fitted for the vocation of public censor. The spirit of fault-finding is generally connected with self-righteousness, and the individual who makes himself prominent in denouncing others, is often surprisingly

sensitive to any reflection upon his own conduct. Woe to the man who ventures to make such reflection.

—Miss Pigot has been successful in her appeal, and a very different view of the case has been taken by Chief-Justice Garth and Mr. Justice Wilson. She is awarded Rs. 3000 damages, and the defendant has to bear the costs of both trials. The pecuniary retribution is of little consequence compared with the redress of character. The Court of Appeal has taken substantially the view that was taken by ourselves and many other papers.

—THERE was an alarming rumour telegraphed this week, to the effect that Suakim and Khartoum had fallen and Gen. Gordon been made prisoner. A contemporary says that it was a case of mis-signaling: "It is rumoured at Suakim that Khartoum had fallen." General Gordon has been heard from, Apr. 8, announcing that the Mahdi had abandoned his intention of advancing on Khartoum.

—A number of the friends that came from distant points to the Lanoli camp-meeting, have come to Bombay, and have taken an active part in the open-air preachings at Gospel Hall, Picket Road, and have sought to communicate the fervor and potency of the Lanoli meetings to this (spiritually) colder region. We trust the praying, preaching and testimony may not be in vain.

—THE proposed Conference of the Evangelical Alliance in Stockholm, has been abandoned. The State-Church in Sweden did not favour it.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the Sind Mission of the C. M. S." The Rev. Messrs Bambridge and Ball at Karachi, and the Rev. Messrs. Shirt, Redman and Cotton are the missionaries now constituting the staff of this Mission. The Native Congregation in Karachi numbers 75 of whom 25 are communicants. There was no adult baptism in 1883. The Rev. Bhola-nath Ghose, late of Umritsar, has been appointed Pastor. Preaching in the Vernacular has been regularly carried on in the bazaars, so far as the limited agency would permit. Mr. Bambridge says:

My *Bible Class* (fortnightly) for English speaking Natives has been well attended. During the year we have gone through the greater part of the "Proverbs of Solomon." In the summer months I alternated the Bible Class with a course of *Lectures* on various Religious topics, which I hope to resume when our friends return from the Districts. Among others, the following formed subjects for some of my Addresses:—"Christianity, its Truth and Claims." "True Morality." "The Bible of the Christians." "Jesus Christ, the true Incarnation of God." "Jesus Christ, Superhuman and Sinless." Most of the Lectures were remarkably well attended.

A Church Missionary Union has been formed. Mr. Ball reports favourably of the Mission High School; average attendance 103. One matriculated. Mrs. Ball reports on the Girl's Schools and Zenana work, indicating the difficulty first of obtaining and then of retaining suitable agents. With regard to Hyderabad, Mr. Shirt is now in England, and Mr. Cotton only arrived in November. The Congregation numbers 20, and there was no adult baptism last year. The Mission High School has 180 pupils.

Bazaar preaching twice a week. Sukkur and many other places were visited by the Catechist and the book-seller. The sale of books was very encouraging.

The Bombay Guardian.

SATURDAY, APRIL 19, 1884.

INFIRMITY AND SIN.

WE promised in our last to consider the question whether infirmities can properly be classed with sins. At once it occurs to the mind that our Lord, in his human nature, was compassed with infirmities; but we know that he was free from all taint of sin. Paul took pleasure in infirmities, and gloried in infirmities; but it is certain that he had no pleasure in sin. An infirmity is a deficiency of strength. What Paul gloried in was that limitation of his own nature that made Christ an habitual necessity to him. When I am weak, then am I strong. Infirmity or weakness may relate to the physical, the mental or the moral nature of man. Sin in our unregenerate days may have impaired our physical, mental or moral strength; but even in this last case, when we have received forgiveness of our sins and been accepted in Christ, our moral weakness, *i. e.* our inability to cope with sin ourselves, simply creates the necessity for receiving the strength of Christ, and is not imputed as sin, though, if we through unbelief did not avail ourselves of the strength of Christ, we would be culpable. I was among you in weakness and in fear and in much trembling, says Paul to the Corinthians; but the Lord spoke to him in a vision and said, Fear not, Paul, I have much people in this place and no man shall set on thee to harm thee. The recognition of the all-sufficiency of Christ nerved him for all trials and difficulties. God has no controversy with man's feeling of weakness and incompetency; his controversy rather is with the opposite state of mind; the idea of one's own sufficiency. "Of him, through him, and to him are all things." I can do all things though Christ who strengthens me. Christ is made of God unto us wisdom and righteousness and sanctification and redemption.

Many think of sin as something vague and undefined, a condition of being rather than an act. But the Bible speaks of sin as a positive, definite thing, well defined. If any man sin, says John in his 1st Epistle, we have an Advocate, Jesus Christ, the righteous. Here sin is evidently an act; something positive, distinct and recognizable. Sin is an infraction of the law. The habit of sinning creates a proclivity to sin; but what the law condemns is the series of acts, and the proclivity is part of the punishment. The Spirit of God coming into the heart creates new habits of an opposite kind. When a man is reconciled to God, his past sins are blotted out, and the Spirit of God becomes his guide and his nature is healed, and it is his privilege to overcome when tempted. "God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Sin consists in a wrong use of our powers, including our *will*. If we intend to do right and by mistake do a

wrong thing, that will not bring us under condemnation. If a man, *exercising a suitable measure of care*, gives a patient what he supposes is a salutary medicine, but which is just the reverse, and injures where he intended to benefit, he is not judged culpable. We may exceedingly grieve because of the mistake, but we dare not charge the agent with culpable conduct. It would indicate serious obliquity of moral vision to do so. In like manner, if we, through mistake, pronounce a judgment that is misleading and hurtful, it would be a greater mistake to pronounce us blamable; God makes no such mistake. A parent is very careful to distinguish between wilful disobedience on the part of a child, and thoughtlessness or forgetfulness or miscalculation. A child, wishing to please its mother, attempts to carry to her a porcelain vase but lets it drop and breaks it; the child is not punished, though the vase was highly prized; but the next day the child is severely punished for simply touching a similar vase after having been forbidden to do so.

So long as the conception of sin is of something vague and indefinite, a sort of murky atmosphere in the heart, there can be neither profitable, repentance or confession. It is in vain to ask God to forgive us our sins, if we cannot identify them and see them with some distinctness. To let them remain in a kind of mistiness, is to hinder ourselves from rightly knowing them or overcoming them.

As a matter of fact, it is the love of God shed abroad in our hearts, that disposes us to use our powers aright and keep from sinning. This love makes us exceedingly sensitive to anything that contravenes it. We abhor the thought of defiling the temple of the Holy Spirit, and we yield ourselves to his authority that these may be no defilement.

Imagine the case of a very distinguished and accomplished Prince who, on a certain occasion, at the risk of his own life, saves the life of a peasant girl whom afterwards he chooses for his bride. She is deeply conscious of her own unworthiness; her love to the Prince becomes the great law of her being, and she studies in everything to do what is pleasing in his sight. Some times, it may be, she mistakes and does what does not altogether please him; but does he frown upon her for this? Not at all; he knows that her heart is all right and that she was aiming to please him, and does not dream of blaming her for it, while he points out to her a better way. This may illustrate the relation of the believer to Christ. Ye are not under the law, a harsh master ever intent on convicting you, but under grace, and sin shall not have dominion over you because ye are under grace. This grace secures all that the law ever proposed and a great deal more.

We do not deny that the words infirmity and weakness are sometimes used in connections that imply sin. One man is said to have an infirmity of temper; another to have a weakness for drink. These are really wrong propensities, and the subjects are to be blamed for not trusting in Christ and, when tempted, receiving his strength for deliverance. He is able to succour them that are tempted. The Bible does not speak of these things as infirmities.

THE TESTIMONY OF THE SPIRIT.

A passage of Scripture that seems to us much misunderstood, is Rom. viii. 16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Many read this as though the testimony of the Spirit were of the nature of a communication to our spirit. But the meaning is that the Spirit witnesses *with*, i. e. along with our spirit to the fact of our sonship. The filial spirit in us is evidence; God's Spirit in us is evidence. The passage corresponds with John xv. 26, 27. "The Comforter—whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." (See John viii. 18) In Rom. viii. 16 the word is *summarturei* followed by the dative which is governed by the preposition *sun*. When the verb is by itself, without the preposition, and followed by the dative, the meaning is different, as in Luke iv. 22. "And all bare him witness;" where the meaning is not that the testimony of all was of the nature of a communication made to Jesus, but rather was concerning him. The Spirit of God is the Spirit of truth, and it is by means of the truth that he operates on the mind. It must either be by means of the truth or by means of visions or by means of impressions. We may leave out of account the second method, which is not spoken of in this connection. With regard to impressions, we know that it is perilous to rely upon them; we cannot be sure that they are not the work of the mind itself. It is evident from the epistles of John that we ascertain the mind of the Spirit in other ways. "Hereby we do know that we know him if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." The truth must be in you reigning, influential, carried out in your conduct, otherwise no impression, no strength of conviction, no vehemence of assertion can be accepted as testimony. 1 John ii. 3-5. In verse 9 want of love shows that a man is still in his sins, no matter what his impressions. It would appear that some of those to whom this epistle of John was addressed had been led by certain teachers to make much of impressions and trust in past experiences. In almost every verse he urges the necessity of *abiding*, continuing to be swayed by the truth, etc. In iii. 10 the Apostle shows how the children of God are distinguishable from others. "We know that we have passed from death unto life, because we love the brethren." Here it is by means of the fruit of the Spirit that the Spirit beareth witness with our spirit. "Hereby know we that we are of the truth and shall assure our hearts before him." The "hereby" means, through those actions which are expressive of love. Without the assurance of our acceptance with God, we cannot offer prayer in confidence; and how do we get this? "If our heart condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." Then in ch. iv. "Every one that loveth is born of God and knoweth God." And so on, almost *ad infinitum*. In fact, all through the epistles, we are referred to the fruit of

the Spirit as evidence of the presence of the Spirit.

But the passage in Romans viii. 16 speaks of a two-fold testimony. Our own filial spirit is not proof to a carnal world that we are adopted of God and are joint-heirs of Christ; there must be a testimony of the Spirit in conjunction with this. What kind of testimony is that? When the Spirit of God was given to primitive believers, he manifested his presence in them by the tongues which they spoke, and by other supernatural evidence such as unconverted men could recognize. Jesus said to the Pharisees: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" and warns them against disparagement of the Spirit thus manifested. All through the Acts we find that the Spirit of God in believers revealed himself by signs and wonders, miracles of healing and the like, carrying conviction to the people that these were the servants of the Most High God. We in our days have much lost sight of this and relied upon the transformation wrought by grace in us to carry conviction, supplementing it with vehemence, rhetoric, enthusiasm. But if the world knew not Jesus, the sinless one, neither will it know us, unless the Spirit of God witness along with our spirits that we are children of God commissioned to declare his loving message.

We are of those who believe that it is the privilege of believers to have assurance of faith. What is assurance of faith? It is simply a genuine faith, unflinching, habitual, receiving all the testimony of Scripture. It is just what every man legitimately demands from his fellow men; he considers himself aggrieved, if he fail to receive it. God surely may demand of us assurance of faith, and refuse to be content with any thing less. But faith relates to Christ not to ourselves; it is in him we have this unswerving faith; and the office of the Spirit is to keep us occupied with him. We have life as we look to him, and only as we look to him. The Spirit of God does not come to witness to any anything in us but sin. Faith is the heart's reception of Christ, and it is this reception that certifies the genuineness of our faith.

"He that believeth on the Son of God hath the witness in himself." He has life, he has the Son. See Rom. x. 5-11. "The love of God is shed abroad in our hearts."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

DEAR SIR,—I am a subscriber to the Bombay Bible Society. I pay my mite towards its fund every year regularly; and I think I have a right to ask the Society the following questions for my satisfaction as well as for the satisfaction of those who take an interest in the spread of the gospel by means of the circulation of the Bible.

The Report of the Society for last year has just come to hand, and I see from it that there are in the Society's store no less than 4000 copies of the New Testament in Marathi printed in England. I believe this number has remained stationary for years together as it will be found by a reference to past reports, only one copy is reported to have been sold during the last year. Now the question is why this

state of things is allowed to go on from year. Why does not the Society devise some means to dispose of these copies. I am told they are full of mistakes of the press. What is the use then, of keeping them in the store. It is a mere cumberance and much space of the Society's rooms is thus unnecessarily occupied. In a financial point of view it is a great loss to the Society.

I also notice in the Report that there are in stock 3,161 copies of Marathi Acts, and 4,702 Corinthians. The same question recurs to my mind. What is the S. doing to dispose of these portions of God's word? The Epistle to Cor. is marked (gratuitous series) and only 56 copies are put down as disposed of in 12 months. Why is this slow progress? Are the people of this country more disposed to *buy* than to *receive gratuitously*, portions of God's word. I think the fault lies some where else than with the people.

One question more, and I am done; why has not the Marathi N. T. with headings to paragraphs, made its appearance? The O. T. with headings appeared is much appreciated by the people, both educated and uneducated, Christians and non-Christians, and why should the N. T. be withheld from them? The Society is spending large sums of money upon small portions of the N. T. such as the gospels, and why should it not conserve and concentrate its force and fund and use it for printing the whole of the N. T. in a way which will increase its utility and enable the people to understand it better?

A SUBSCRIBER.

[We think we may say, in behalf of the Bible Society's Committee, that they will be very glad to receive suggestions from "A Subscriber" regarding the best way of disposing of the Scriptures and portions to which he refers. With regard to *Corinthians* that epistle is addressed to believers and would not intelligible to others. We hope the Committee will soon see their way to print the Mar. N. T. with headings. Ed. B. G.]

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculia Club)

Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

METHODIST CHURCH SERVICES.

Sunday 20th April 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. W. Stephens; 6 P. M. Sermon by Rev. S. P. Jacobs.

MAZAGON.

4-30 p. m. Sunday School; 11 a. m. Sermon by Rev. A. Moore; 6 p. m. Sermon by Rev. Mr. Fuller.

DEAN LANE HALL, FORT.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All cordially invited) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. Geo. Bowen.

Received for Gospel Hall, Picket Road, from Mrs. F. Rs. 5; a friend, 20.

Epitome of News.

SATURDAY, APRIL 12.

—The following passage is taken from the last Bengal Administration Report:—

Ten marriages, against eight in the previous year, were performed during the year under the *Brahmo Marriage Act* (III of 1872) four at Calcutta, one at Alipore, three at Barrisal and two at Bhowanipore.

—*Liberal and New Dispensation*: The most prominent institution which the Minister has left behind him is the Durbar. It is the one which, occupied his best hours in organising and completing, and it is above all other institutions the one that will attract attention at the outset. There can be no doubt that we should preserve it by all means, and that any failing on our part in this respect is culpable. The Durbar is inviolable by its very nature and constitution. If the *New Dispensation* is to be preserved, the Durbar must be kept also. Its functions are grand. The very name is grand. Our Minister called it the Apostolic Durbar—a pregnant expression, big with the future, a high-sounding, highly ambitious and highly aspiring title, which suggests at once its importance and indispensable character. It is no humble work with an humble title to recommend it to the world. The very word suggests the idea of a King, or Legislator, a Governor, a Supreme Arbiter. The members are Apostles sent by Him, and when they meet together, they meet in the presence of the King.

MONDAY, APRIL 14.

—A correspondent writing to a contemporary relates a strange fact which came under his notice: 'A hen incubating had under her thirteen eggs. On three successive mornings an egg was missing; the moorghiwallah was declared to be the thief. On the fourth morning the fowl was apparently in a stupor, shaking like an aspen leaf with wings extended as if a brood of chickens were under her: she was cautiously removed (at great risk), and to our horror we beheld a cobra coiled up in place of the eggs! The repulsive reptile, need I say was killed, and on its being opened the ten eggs were found intact.'

TUESDAY, APRIL 15.

—*Bombay Gazette*: A correspondent writes to the effect that the reply post-cards have been a trap to the incautious, who, not paying particular attention to the instructions of the Post Office, that the card is only to be used when a reply is expected, have divided it and addressed the two portions to different persons. The Post Office meets this delinquency with a fine of half an anna, or double the cost of the ordinary post card.

—A telegram from Constantinople says:—The news from Crete is of a most unsatisfactory and disquieting character. We hear of Christians having been assassinated by Moslems and Moslems by Christians. The cemeteries belonging to each faith have been desecrated by opposed religionists, and the corpses disinterred and exposing. At Sphakia the Moslem officials have cut the telegraph wires and intercepted letters transmitted by post.

—In the course of a long article the *Kaiser-i-Hind* shows that native Bengal is going far ahead of Bombay in the matter of social reform. The paper contends that widow marriage is becoming more and more popular, not only with the younger generation of Bengalees, but even with the orthodox. Influential zemindars and others countenance the movement and the marriage is often performed according to ancient rites and customs. Thus the old prejudice against widow marriage is dying out in Bengal. In Bombay such is not the case. There is the same hatred for pro-

gress and a good deal of hypocrisy amongst the so-called advanced sections.

—*Times of India*: The anticipation that the French occupation of Honghoa would be strongly resisted has not been realized. Instead of making the determined stand that was expected, the enemy fled after setting fire to the town. Honghoa is a place of some strategic importance near the Songkoi, and is situated only a dozen miles or so from Sontay, the place captured by the French in December last. After the fall of the Sontay citadel a large portion of the garrison fled to Honghoa, which was recently said to be full of Chinese. From the telegram it might be supposed that the place was occupied entirely by Chinese, but it will doubtless be found that the garrison consisted partly of Tonquinese and partly of Chinese troops. The news brought by the mail does not throw much light upon the state of affairs in the Far East, but we see that a "prominent Chinese official" has stated that a demand for a war indemnity will lead to open warfare at once between China and France. It is probably the knowledge that France looks to China for indemnification for the outlay that she has incurred in Tonquin that has led to the recent ebullition in imperial circles at Peking. The only other fact of interest mentioned is that the Annamese Prince who promoted massacres of Christians recently in Annam and Tonquin has been executed.

—The Jalpaiguri correspondent of the *Indian Daily News*, writing on the 4th instant, says:—The must elephant, after re-entering the Tondoo forest, kept there the whole day emerging out of it in the evening towards Eamsai Hat. He then entered the Lataguri forest, attacking a village en route. Most of the people had deserted the place, barring an old man, who hid in one corner of the house he occupied. The fine sense of smell elephants possess soon caused this wretched man to be detected. The house was attacked when the man rushed out, was caught by the mad beast, and killed and torn to bits on the spot. Some more houses were knocked down, but there being no inmates in them, the elephant made off into the forest and went straight to where the remains of his massacred mahout lay. He knocked them about a little more, and then got to Dhupjora village. Here all the people had run off into the jungles, except a young woman, who unfortunately stayed in her house. On the approach of the elephant she rushed out, meaning to escape, but was overtaken and torn up. The beast then began demolishing houses in search of other victims, and was hard at work, when the *Shikaries*, mounted on elephants who had been following on his track since grey dawn, came up. They were at once attacked. Reserving their fire until close up, a volley was delivered into the forehead. This rather staggered him, but, recovering soon, he again charged. The *shikaries* then fired into one of his forelegs and lamed him, after which he was comparatively helpless, though still standing at bay after some thirty more bullets into the head and shoulders. One took effect in the temple and dropped the huge beast (a fine tusker) dead. Then a scene ensued which baffles description. Villagers from all sides poured in from the jungles, stood round the carcass, anathematising the dead animal, and all its progenitors to the third and fourth generation. The headmen got the *shikaries*, and insisted on given them a good feed prior to their departure to report the death of the elephant to Mr. Shillingford. They passed two villages on their way back, and at each sweetmeats were given them.

The mad elephant was loose 48 hours, during which time he killed 14 men and wounded 7 others. He only cared for human beings. Coming along a road, some carters saw him ahead. They unyoked their cattle and climbed up a tree. The elephant came up, smelt all round, upset one cart, and then followed the scent up to the tree, saw the men, and then

tried to knock the tree down; not succeeding, he went on down the road, never touching the carts or bullocks standing close by. The villagers are firmly convinced that some evil spirit was riding the animal, and some *nachis* sat up in a tree with a black goat, and threw it at the elephant in hopes the offering would propitiate this spirit. The goat was torn to pieces at once, and then the tusker tried hard to knock the tree down, pulling off all the branches within his reach. At some of the tea plantations the men would not believe the elephant had been shot until deputations of coolies had come to Mr. Shillingford's camp, and saw the skull. There was an impression that if shots were fired at the beast they would have no effect. The country was in a state of such fear that when a small tusker, ridden by three men, which had been sent to Jalpaiguri, approached a market, a cry was raised that it was the mad elephant, and away rushed all the people towards the jungles, tumbling over and hurting each other in their frantic efforts to escape. Peace, however is now restored.

—*Overland Mail*, March 28: In the debate on the Madagascar question the Count de Mun insisted on the necessity for protecting the Romanist missionaries against the Protestants, who had perverted the Hovas. In preaching this crusade he might have reflected on the imprudence of reviving the recollection of the Mexican campaign, which was instigated by the clergy as well as by the Duc de Morny. And Bishop Freppel had publicly congratulated the Government on having undertaken the Tonquin expedition for the defence of the missionaries. The country is brought to reflect that the exportation of Romish principles at the public expense is not a remunerative investment. The disapproval of these costly ventures has been manifested of late in the elections at Dieppe and in the Tarn, where, after a neck-and-neck race, the Reactionary candidates have vanquished the Republicans, who had triumphed on the last election. On both occasions the contest has been concluded only by the displacement of a few votes, which have been polled by those who have gone over to Rome. The discovery of the large share which Rome has taken in this expenditure will effectually bar its influence at future elections.

—The Mississippi at New Orleans is higher than was ever before known. Scores of breaks have occurred in the levees throughout the course of the lower river, and the lowlands are covered with a sheet of water from fifty to a hundred miles in width.

WEDNESDAY, APRIL 16.

—*Bombay Gazette*: The Committee of the Bombay International Exhibition held a meeting yesterday at the Chamber of Commerce to consider how best to raise the necessary funds for the Exhibition. It was decided to raise a guarantee fund which, including the Government contribution, would amount to ten lakhs. A substantial beginning has already been made.

—A new French steamboat company has been started between France and Australia, as the trade is developing greatly.

—It is stated that the Maharajah of Jeypore has taken the liberal measure of abolishing all transit duties throughout his territory, with the exception of those on intoxicating liquors.

—The parliamentary return giving the loss of life at sea during the last ten years has just been issued. In 1874, 244 ships were lost and 2,027 persons perished; in 1882 (an exceptionally stormy year) the numbers were 242 ships and 1,834 men; while in 1883 they were 197 and 1,309 respectively. Considering the increased number of voyages made, the reduction between 1874 and 1883 is remarkable.

—A painful suicide occurred at Akola a few weeks ago. Sergeant Private, the drill instructor of the Berar Volunteers, in a weak moment shot himself. It appears that some months ago the unfortunate man lost his wife at Kurrachee, and having two children of whom

he was passionately fond, he wooed his deceased wife's sister, who was in England. She replied that she would gladly marry him on account of her sister's children, but she dare not do so so long as the law was against such marriages. Thereupon Private wrote and told her that though the law prohibited such marriages in England, yet they were allowed in India. She accordingly came out to this country and they were to have been married when she found that the law was the same here as it was in the United Kingdom; the consequence was that she refused to marry him point blank and reproached him with having deluded her.

—M. Pasteur and his collaborateurs have announced to the French Academy of Sciences the fact that by inoculation they can render all dogs absolutely proof against the effect of rabies, in whatever way or quantity the virus may be administered.

—A jury at Kingston, N. Y., being unable to agree upon a verdict in a case submitted to them, it was proposed to settle the matter by prayer. Thereupon passages of Scripture were read and prayers offered, after which a brief discussion of the case led to a verdict upon which all agreed.

—N. Y. Evangelist: The nations, even the slowest and most reluctant of them, are constrained to fall in with the new order of the world. Thus the final spike in the Mexican Central Railroad was driven on Saturday last (March 8th), "on a broad plain six miles from Fresno [in the State of Zacatecas, at ten minutes to five in the afternoon, in the presence of a distinguished assemblage." Very rightly, the notable incident created not a little enthusiasm among those favored to participate in it, and General Manager Robinson was especially congratulated. The two trains—one from Mexico city, and the other from the United States—were decorated with the Mexican and American colors, and approached until the cowcatchers of the locomotives met. The honor of driving the final spike, it should be said, was accorded to Mr. Buckner, the master track-layer. There is now an unbroken railroad from Mexico city to the Rio Grande, and the first through train will leave the capital city of Mexico the present week. This means an increased exchange of the products of the two countries, and much more.

—Indian Witness: In an advertisement now appearing in the papers it is asserted that "alcohol will not make you drunk if you take Kola." In other words, this so-called cure for dipsomania is a most dangerous and wicked snare to entice foolish people to drink, under the mistaken notion that by combining the Kola with their wine or brandy, they can avoid intoxication.

—Same: The presence of five European perverts to Mahomedanism in Calcutta is creating some little stir in religious circles. The more ignorant Mahomedans are greatly elated, the more ignorant Native Christians somewhat disturbed, and many Europeans exceedingly vexed. The leader of the five, if leader he may be called, does not profess any profound religious conviction, but seems to think he is avenging himself upon a neglectful Government. To a gentleman who interviewed him on Sunday he said repeatedly, "Let your Government look after the starving Europeans in the country if you don't want more to do as we have done." This man claimed that he would be joined by about seventy other Europeans within next two months, and he very freely gave the names and residences of a number of these expected perverts. From a religious stand-point the movement has no significance whatever, but as a social phenomenon ought to be a warning to the Christian public. We have among us a large and growing population of thriftless and intemperate Europeans, who may yet give more serious trouble than any one now expects.

—Same: In reading one of our religious exchanges a day or two since, we were struck with the frequency and pungency of its attacks upon good people of various sorts and conditions. It may be a good thing to be spoken against by everybody, but it is not so good a thing to acquire an aptitude for speaking against everybody.

THURSDAY, APRIL 17.

—Mr. Moncreux Conway, visiting the temples at Benares and elsewhere, says; "In all those teeming myriads of worshippers not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed; not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them the great false God which they worshipped, a bulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon or invisible power who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none."

The Dnyanodaya pertinently remarks: If some missionary had said anything half so strong, what an outcry about his narrow-mindedness would have been raised by men of Mr Conway's School!

—The Times of India publishes at length the decision of the High Court in the Pigot-Hastie Appeal case, telegraphed yesterday. We give a part of it: His lordship, the Chief Justice after quoting Mr. Hastie's communications to the home board, remarked that there was no doubt that every part of these communications contained libels of the most serious character. Miss Pigot was charged with gross cruelty to the children; charged with conducting the school in a way that no institution ought to be conducted; it was said that children were ill-fed, ill-clothed, taught shamelessness and vice, and that the school was no better than a brothel. Dealing with the first question of privilege, his lordship found that if Mr. Hastie honestly believed the information true he would have been justified in communicating it to the Ladies' Association in Scotland; but having regard to the letters themselves, and the persons who sent them, and the defendant's state of mind, his lordship could not think that the communications were justified on the ground of privilege. His lordship could not believe that if when he wrote the memorandum he believed all that he there stated he could have spoken of Miss Pigot in the way he did in the letters and documents. Was there anything in the letters which could justify the defendant in publishing them without enquiry? His lordship said there was nothing in the letters which justified that course of conduct. With respect to the influence which prompted the defendant to forward the letters, his lordship felt sorry to say that when he came to decide the question of malice he felt bound to answer in the affirmative. The defendant's feelings of vindictiveness and malice had not abated when he published the libels and charges against Miss Pigot. These charges were:—first, cruelty to children, especially to a Burmese female, second, that the school was not conducted as a Christian institution ought to be; third, that the misery and starvation of the children must have led to the closing of the institution; fourth, improprieties with Kali Charan. For these reasons he did not believe that the alleged improprieties were true, and he considered that there was no justification for the libels. Referring to the alleged improprieties between Miss Pigot and Mr. Fish, his lordship thought the story told by Mr. Fish in the highest degree improbable. As to the question of damages, his lordship found that the defendant published the libels without justification, and that he had been influenced by malicious motives. The libels were calculated to do the

most serious injury both to the professional prospects and the private life of the plaintiff. The judgment of the court below would, therefore, be reversed, and Rs. 3000 damages with costs in both courts were awarded to Miss Pigot.

—The Venetia, with English mails left Aden for Bombay, Wednesday, 6 a. m.

—The Secretary of State has at length sanctioned the completion of the Quetta Railway.

—At the Criminal Sessions yesterday Wittoo Hurree, a dhobie, was convicted and sentenced to death for the murder of his wife on the 31st ultimo. The murder was committed under circumstances of great brutality, and the only defence raised was that the prisoner was intoxicated at the time the affair occurred and did not know what he was doing.

—Captain Amy Roberts, of the Salvation Army, yesterday gave information to the police that one Edward Clarke, a member of the Army, has absconded with Rs. 120 belonging to the Army, which money had been entrusted to his care.

—Friend of China: From the Bengal Administration Report we learn that the area under poppy in British India is decreasing, despite the efforts of the Government. The ryots can, in some districts at least, earn higher profits from other crops. We learn too that the Government has embarked upon an entirely new career in the opium trade. They have begun to purchase opium produced in the native states, and to work it up in their own factories for sale in India. It is not that they want to sell more opium to the Hindoos, but to reserve all that they procure from their own licensed cultivators for export.

—The Liberal and New Dispensation: It has come to our knowledge that people of all classes, high, middle and low, educated and uneducated, Vaishnava and Sakta, Hindu and Mussulman, have taken to drink. This remark ought to be taken in a qualified sense when applied to particular spots or communities; but it is our opinion that there is not a caste or class in Bengal of which at least two or half a dozen or a score do not drink; and if it be this handful of men now, it will be hundreds and thousands after fifty years. What we mean to say is that the restraints of caste have been loosened, prejudices are dying out, the respect shown to superiors is dying out, the influences of religion are declining, and in every sense a process of dissolution has begun which explains the spread of intemperance. No patriot can shut his eyes to the appalling prospects before him; no well-wisher of the country can remain indifferent to the state of the people.

—Independent: We are told by the New York Tribune that the church in St. Louis, where the Evangelist Harrison has been holding meetings, rigorously excluded colored people and gave them to understand that their presence in the white folks revival would not be tolerated. The Church in question is, we presume, the Centenary church of the Methodist Episcopal Church (South). Remembering that a similar incident occurred in the Northern Methodist church in Birmingham, Ala., the Southern church in St. Louis may say: "After you, brethren." Christ pronounced an awful curse against those who should hinder the little one's from coming into the kingdom. How dare one of his ambassadors forbid such to approach his altars? The Blessed Master said: "Him that cometh unto me I will in no wise cast out"; but this St. Louis church dares to cast out those whom the King they profess to obey invited to come to him. How long will such cruel, wicked, Satanic prejudice rule in our beloved South land?

FRIDAY, APRIL 18.

—Death last week, 451. By Cholera, 2.

—Times of India: After an appeal that lasted three weeks, the Chief Justice of Calcutta and Mr Justice Wilson have given judgment in favour of Miss Pigot, with Rs. 3,000 damages and have thus altogether upset the previous

decision of Mr. Justice Norris. For this all who are interested in the dignity of the Indian High Courts will be grateful. Mr. Norris's conduct in the original trial was so eccentric as to call for a formal rebuke of this kind, and it has been very fittingly administered by his senior colleagues. The public interest in the case has been exhausted long ago, and we should scarcely refer to it again except to emphasize the view taken by the Calcutta High Court of the bias, and we might almost add the buffoonery, of one of its members. We would not say for a moment that this influenced the Court of Appeal, but it was manifestly present in their minds throughout the trial. The Chief Justice himself said that some of the irrelevant points raised should have been at once stopped by Mr. Norris.

—*London Gazette*: It is satisfactory to find that Chief Justice Garth and Mr. Justice Wilson, upon a deliberate review of the case, have come to the conclusion that the wholesale imputations of immorality directed not only against Miss Pigot, but against all who were regarded as her friends and supporters, are mere libels prompted by malice. It is better that one individual should be convicted of concocting or at all events of circulating, promiscuous slanders, than that a whole community should be found guilty of the monstrous charges which Mr. Justice Norris too impulsively declared to be established. The Chief Justice finds that the evidence in regard to certain alleged improprieties, ought not to have been admitted by the Court below, as it was irrelevant to the libels on which the action had been brought. As for the evidence of Mr. Fish, which admittedly turned the scale against the plaintiff, when the case was before Mr. Justice Norris, the Chief Justice—giving words to the impression produced on well-nigh every mind, except that of the young and inexperienced judge—declared the story to be grossly improbable, and he stated that for his part he did not believe it. The Chief Justice pointed out that Miss Pigot's cross-examination was never concluded, the learned judge having made up his mind in the case. The Chief Justice, with the concurrence of Mr. Justice Wilson, has found that the Rev. Mr. Hastie published the libels on the plaintiff without any justification whatever, and that he was influenced in publishing them by malicious motives. This judgment will be ratified by the mind and conscience of the public.

—*Satna Kurrachee*, 17: To-day the Subedar Major of the 3rd Beloochees (Jacob's Rifles) was shot dead by a sepoy he had censured for careless shooting. The sepoy fired at others, but missed; and was seized after a comrade had wounded him in the thigh.

Selections.

"APOSTOLIC METHODS."

DEAR BROTHER,—In THE CHRISTIAN of Jan. 24 there appeared a report of an address by our good brother Reginald Radcliffe on the above subject. I thought its striking statements would, ere this, have called forth correspondence from far abler pens than mine. A subsequent speaker at the same meeting said, "It would be a blessed thing if all the supporters of Missions in London would come to a close consideration of the points that had been referred to by Mr. Radcliffe." By a reference to these points (the whole article is worth re-reading carefully) it will be seen—

First, the Apostles aimed at gathering and forming living churches, rather than buildings of stone and lime. I give the gist. How much time, anxiety, and money at the present day are spent on piles of dead material. I have seen, in islands not far from our own shores, a blessed work of in-gathering, and very few shillings spent on buildings—cottages, barns,

the hill-side, or the sea-shore, being our mission halls and churches. First get the living souls, these will soon find a temple in which to worship God.

But the more important point raised was, that the Apostles, having been the means of gathering a people out of the world, ordained elders or overseers in the churches, told them to feed the flock, labouring with their own hands for their personal support, as the Apostle by example had shown them. We know how these assemblies became not only able to edify one another, but of the Thessalonians he could say, "From you sounded out the Word of the Lord."

Let the people of God consider: (1) Are the methods referred to really apostolic, or rather, are they God's methods? (2) Are these methods blinding on the Church in every age and country?

It is very essential sometimes to improve on human inventions, for thereby perfection is gained; but God's methods are perfect to begin with, and to attempt improving upon them is as impolitic as it is impious. I confess myself one of those old-fashioned Christians who believe the nearer we keep to the Book, the nearer we get to a perfect way. The Tabernacle of old was to be built strictly after the divine pattern. "Take heed how ye build" is a warning much needed, though little heeded. Hoary tradition or present utility, rather than God's Word, apparently guides many workers.

It will at once be evident that the gain in "Apostolic methods" over present-day ones are (1st) The evangelist having seen believers gathered to the Lord, leaves them in charge of men whom the Holy Ghost hath made overseers, and thus feels himself free to push on to make fresh conquests for Christ. The evangelist was a man who moved about from place to place at the call of God and of a perishing world's need, heralding the glad tidings of salvation to every creature, quite unlike many of our modern missionaries (all honour to God-sent ones!) who settle down for a life-time in one spot, and attempt to fill the offices of schoolmaster, magistrate, pastor, and evangelist.

But, in the second place, not only are those methods a gain in freeing the evangelist in order to fresh aggressive work, but, what a blessing to the Church itself! As a child is nursed only until it can use its own limbs, so churches must not be treated as if they were ordained to perpetual infancy. Pastors and teachers are given, by the great head of the Church, "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ" (R. V.). Thus we read of the Church at Rome being "able to admonish one another." The saints at Corinth were exhorted, "Desire earnestly that ye may prophesy." The Apostle adds, "For ye all can prophesy one by one, that all may learn and all may be comforted."

The young church of the Thessalonians not only "sounded forth the word of the Lord," but also comforted and edified one another. Thus it is clear that these churches, gathered out of heathenism, were taught to edify one another, and, as a holy priesthood, to offer up spiritual sacrifices and to hold forth the Word of Life.

You mention in the same issue some thousands of churches in America "without a minister." Ah! sir, my heart is grieved to hear such a statement. Can it be true, that these churches are assemblies of living souls as they ought to be? and can it be true that, after eighteen centuries, the Church is further back than in the first century, when, as we have seen, they were able to build up one another? Surely the principles in 1 Cor. xii. and xiv. are not obsolete. I know many will say, "The thing would never work." My answer is, "Let us do what God bids us, and leave the working to Him." The resources remain with us to which the elders at Ephesus

were commended—viz., "God, and the Word of his grace, which is able to build you up."—(Christian.) OLD PATHS.

QUENCH NOT THE SPIRIT.

This exhortation points to a different danger from that spoken of in the epistle to the Ephesians, where Christians are entreated not to grieve the Spirit. In the latter case the object is the Holy Spirit himself, who is grieved by some personal slight or sin done by the individual believer in whom he has taken up his abode. The bad consequences of *grieving* the Spirit are felt by the individual who so grieves him, in the arrest of the process of "sealing unto the day of redemption." But here the quenching is of the operations of the Spirit's gifts especially bestowed for the use of edifying. The Spirit is in all believers for their own "comforting," and for the use and edification of the whole body. The individual Christian is indwelt by the Spirit, and Christians in the aggregate are said to be "builded together for an habitation of God by the Spirit." Related thus, as we are to each other, God has given gifts of the Spirit, or put forth the energy of the Spirit, for the use and edification of the Church. We all have not the same gifts; but God has given to each severally as he will. "There are diversities of operations; but it is the same God that worketh in all." The free operation or working of the energy of the Holy Spirit through these gifts fills the Church with life and fruit. If this divine energy is quenched, the flow of life in the Church must cease. In so far as the Spirit has been quenched in any individual believer, a partial paralysis of life takes place in the Church. This may help us to account for and correct the spiritual decline that so many are mourning over. To discover a trouble is to get a long way toward removing or correcting it.

This word *quench* is never used except in connection with fire, as in our Saviour's allusion to "smoking flax," the "going out" of the lamps of the foolish virgins, the "fires of hell," the "fiery darts of the wicked one" and the "violence of fire" quenched or arrested by the faith of Daniel. Here it is used of the energy of the Holy Spirit working in believers. Of course the Holy Spirit himself cannot be quenched, but the energy of the Spirit working through gifts may be. For understanding, we must need go back to the altar fires of the tabernacle, which were required to be constantly fed and never allowed to go out. When those fires were quenched, Israel was in a state of apostasy. This was the grievous offense which Hezekiah confessed. "For our fathers have done that which was evil in the eyes of the Lord our God, and have forsaken him and turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut the doors of the porch and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy places, unto the God of Israel." Then follows his exhortation: "My sons, be not now negligent; for the Lord hath chosen you to stand before him and serve him, and that you should minister unto him and burn incense." This is the Old Testament equivalent of the New Testament exhortation against quenching the Spirit.

It seems most likely that the apostle had in his mind the cessation of those gifts which were for the use of the whole Church when it was assembled for worship and mutual upbuilding. The following word, "Despise not prophesying," seems to point to a disuse of that gift which was at first so much used in the early Church, and which Paul esteemed of much more value than the miraculous gift of tongues. Edward Irving was transported with delight at what he supposed was the return of the gift of tongues to the Church. But it would be a real joy if the gift or use of prophesying could be generally recovered. That is, if God's people

might cease to quench the Spirit and speak forth the things which would be given them to speak if they had not repressed his operations. So cold a grammarian as Bishop Ellicott says of this passage: "The eternal Spirit is represented as a fire, which it was regarded as possible to extinguish by a studied repression and disregard of its manifestation, arising from an erroneous perception and a mistaken dread of enthusiasm."

Let any one think for a few moments of the average prayer-meeting, and he will see what is meant by quenching the Spirit. How few spontaneous prayers and utterances there are! The pastor says what he has carefully prepared himself to say; then one of the elders or deacons or some other "regular" will say his prayer or deliver his exhortation. The great mass of brethren are silent, or, if ever they are moved to "speak or pray" the Spirit is quenched, for fear of doing something unusual, or from dread of criticism. The freedom of spiritual utterance is but little known among us. Anything like enthusiasm, which is the result of being "filled with the Spirit," is looked upon and frowned down as bordering upon fanaticism.

Thus not only is the Spirit quenched but the brother in whom he was burning is in danger of being squelched. And yet it is a common complaint that so few "take part" in our social meetings, that they who do are "dry" and "stereotyped." How can it be otherwise if the Spirit is being quenched? Many a brother has been moved to speak out some Spirit-born thought, but has hesitated and halted, waiting for some of the older brethren, or fearing until the fire has died within him for want of vent. This process has gone on till seven-tenths, if not a vastly greater portion of the brethren have ceased to be moved at all. The fire has been allowed to die on the altars of their hearts, for the want of fuel, or has been quenched under the airless cap of studied silence. This gift of spontaneous spiritual speech among the brethren was so highly esteemed by the apostle Paul that he gave commandment to the church at Corinth, having first forbidden the use of unknown tongues in the common assembly where there was no interpreter: "Let the prophets [teachers] speak two or three, and let the other judge"; i.e., carefully discern if the speech be of the Spirit and according to the Word. But, meantime, if one is moved to speak, without having a prepared message ("For ye may all prophesy, one by one, that all may learn and all may be comforted"), let the first hold his peace. That is, if there is any precedence in speech, let it be given to the one who speaks with the freshness of a sudden inspiration from the Spirit.

It may be objected that such freshness and inspiration is not to be looked for now. If not, why not? Surely for no other reason than that the Spirit has been so long quenched that we are largely shut up to the more cold and formal speech of the habitual teacher. In times of revival, when the Spirit is poured out abundantly and the whole Church is swept by the power of such a heavenly refreshing, we all know and recognize the blessing of the unquenched fire of the Spirit among the brethren. "How sweetly such a one spoke"; "how tenderly such a one prayed"; "how full of suggestion and power such an exhortation was." We all know the Spirit when he is allowed to work freely among us and in us. This delicious flow of life in the Church ceases or is restrained at the point when the brethren quench or refuse to obey his motions in them.

Two things are necessary to the recovery of the Spirit's energy in this respect. Let those in whom the gift of speech is, "stir up the gift that is within them," as a man stirs a smoldering fire, till it flames forth again. Let those to whom the motion or desire to speak or pray comes, give instant heed to such motion and

use the springing gift without fear of man; for in such a moment it will be given them what to say. Let us feed the altars on which this fire burns by constantly adding to our knowledge of the Word. "Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one another." It is not given to the preacher alone to edify the body; but all may prophesy.

It may be feared by some that, if the doors are opened for all to speak and pray in the assembly, the meetings of the church for prayer and devotion will soon be killed by the "prayer-meeting bore," and by a flood of other talk from those who do not speak to edification. For the present there may be some such danger; but if the Spirit is allowed to have free course, the stream of life would soon outrun the rubbish of mere carnal and foolish babbling. Almost anything is better than to live in a church where the Spirit is quenched, and little or nothing is given out in the week-night meetings but old and stale bread, and that without oil to soften and make it palatable.

We would suggest in a last word that we are not to quench the Spirit in others any more than we are to quench him in ourselves. Those in whom there is the greatest fear of an undue freedom and enthusiasm in religious gatherings, and who are the most deft in the handling of the dreaded "wet blanket" carried about for this very purpose, are usually those in whom the Spirit has long been quenched. Suppose at our next prayer-meeting, after the pastor has read the chapter, we have a little time of silent waiting before the Lord, opening our hearts to the Spirit. Then let him speak to whom the Spirit first comes. We need not be afraid of becoming Quakers or Quietists by thus silently inviting the living Spirit to speak through us, and being willing to be silent rather than to speak a purely formal word just to "take up the time."—*Independent.*

STRANGE EXPERIENCES.

"MEMORIALS of a Quiet Life" is a work that records the experiences, very varied, very blessed, of Mrs. Hare. Her husband was Julius Hare, a brother of Archdeacon Hare. Her life was a long and very lovely one, brightened and sweetened by her intense devotedness to Christ, and a vivid sense of His presence. She had to spend the Winters in the south of Europe, on account of her health. Her constant companion was her nephew, whom she had adopted as her son when he was a little babe, and who loved her with the most intense devotion, and to the very last ministered to her with more than filial tenderness and constancy. In 1865 mother and son travelled to Pau, in the south of France. Mrs. Hare was very ill during the journey. Shortly after reaching Pau she became worse. Her son writes:

"While she slept I was struck by her strange look, and touched her; her hands were cold. In terror I moved her arm; it fell quite lifeless. I raised her head; it fell forwards. Very soon her expression became radiant, one smile succeeding another. Complete beatitude lasted with the same unconsciousness for sixty hours. After sixty hours she spoke, but her mind still wandered amid green pastures, where she was still gathering the loveliest flowers, and where she heard the angels singing to her. She said that her brother and sister who had died were with her while she was absent. She soon fell into a deeper trance, which continued a hundred and twelve hours; then a third trance, which lasted twenty-six hours. During this last she was absolutely rigid, cold, no beating of pulse or heart, or any breath—an entire appearance of death. Her lovely smile, the heaven-light in her eyes, her angel-sweetness, who can describe? A serene peace overshadowed her; a heavenly sweetness filled her face, and never varied, except to dimple

into smiles of angelic beauty, as if she were already in the company of angels; and perhaps indeed she was, for her first words on awaking were 'I have not been alone.'"

There were three days between the first trance of sixty hours and the long trance of a hundred and twelve hours. Her son writes that she was "not suffering, quite happy, scarcely here, yet not gone, between heaven and earth. My eye wanders to the beloved face, lined and worn, but glowing with the glory of another world. In the hundred and twelfth hour of her second trance, during which she had taken no nourishment whatever, mother spoke again, but it was only for a time. You may imagine what the long watching of this deathlike slumber must have been."

The French attendants insisted that she was dead. Physicians and nurse alike declared "all was over." Her third trance was the deepest of all. The whole lasted a hundred and ninety-six hours. When she recovered from her trance she remembered nothing of it, nor of the illness which preceded it. She saw friends around her who had been dead, and she heard much of the sweetest singing. She was then sixty years of age. She recovered to return to England, and survived several years. All through life she was remarkably heavenly-minded, always joyously submissive to the will of God, full of thanksgiving, loving and beloved, teaching others by life and word the supreme importance of peace and love.

Subsequently in Rome, where she wintered, she had what seemed to all a fatal illness. She was ready to depart; she said as she struggled for breath, "It is the valley of the shadow of death; it has come to that at last. I have always tried to be ready for it. There is light at the end. No more pain. The Rock of Ages is my rock." "Love, love—oh, I have tried to live for love—oh, love one another; that is the great thing!" Her face bore an expression of transcendent happiness. In broken accents she said "I am going to glory. I see the light. No pain now. No more trouble, sorrow, or sin—peace and love—all sin and infirmities purged away—rest—love—glory—see Christ—glory everlasting." After again urging "peace and love," she solemnly folded her hands together on her breast, and looking up to heaven, said "O Lord Jesus, come quickly, and let all these meet me again in Thy kingdom."

Her doctors left her, saying that the case was utterly hopeless, that medicines would have no effect, that nothing more could be done, her lungs being paralyzed. She continued to speak occasionally. Among other things, she said "Oh, how happy I am! I have all I want here and hereafter. The Lamb—the Lamb is the life." Mr. Hare says that "No description can give an idea of the unearthly beauty of her face, of her uplifted eyes, of her trembling hands clasped solemnly in prayer or raised in blessing. It was in that last night that in a moment of inexpressible glory in which all we who were watching seemed carried up with her in spirit to the very gates of heaven, that she seemed to see the heavens opened, and spoke with rapture of a beautiful white dove that floated down towards her. From that time her pain had all gone. She struggled for breath, but she only said 'I am so happy—I have all I wish for on earth and in heaven.' Since Tuesday morning she has scarcely ceased praying, and cheering and blessing us with wise and holy words. Several times she has seen beautiful gardens of the flowers that never fade—last night the white dove hovering over her. It has been a passing from one rapture to another."

Wonderful to tell, she recovered and survived two years and a half. She returned to England, and went back again and again to spend the subsequent Winters in Rome; returned to England, and died in her much loved home in the Autumn of 1870. Death, when it came indeed, found her waiting, ready and very hap-

py. The keynote of her beautiful life is given in the following extract from one of her letters :

"I feel as if I never could have loved with such intensity of gratitude the Saviour from sin, if I had not sinned and in some measure learnt to hate sin. Now a thought or imagination only, which is of Satan or the world or the flesh, is like a deadly sting, and I turn from it as if it were abhorrent to my nature. Does it not show that there is a new nature; and yet till we leave the flesh the old man will still be above. I can say with truth that I am miserable if I leave go that guiding Hand one moment; there is such an indescribable sense of rest, of confidence and peace, when walking with Him; and does any word describe the life of faith more than that—walking with God, our will His, only happy when doing His will."

THE CHURCH OF CHRIST AND

THE DOCTRINE OF THE CHURCH OF ENGLAND CONCERNING IT.

(Extract from a Tract published in Calcutta by a C. M. S. Missionary.)

THE Church of England nowhere arrogates to itself, or to Episcopal Churches in general, any exclusive right to be regarded as the Church of Christ. As a matter of fact, for some time after the Reformation, the non-episcopal Churches of Germany, France, and Scotland were fully recognized as sister Churches in the Church of England; and the framers of our Articles seem to have been singularly careful not to cast any slur upon those Churches, or any doubt on the validity of their Orders.

Only two essentials of the Church are named. The first is, that the Church is "a body of faithful men, in which the true Word of God is preached." (See Article XIX.) The second essential named in Article XIX. for a true Church, or a true branch of the Church, is that "the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The essentials of baptism in the Church of Christ are water, and the ministration in the name of the Father, the Son, and the Holy Ghost,—of the Lord's Supper, bread and wine, set apart and taken in remembrance of Christ. We do not find that "Christ's ordinance" in Scripture has made anything else necessary, and the Church of England, true to its principle of limiting its demands to Scripture, makes no mention of any other essential to the reality or validity of the sacraments. As a matter of order and regularity, the sacraments are directed, in our branch of the Church, to be administered by those men whom that Church itself has ordained to this function. But the Church of England lays down this order for itself alone, and does not interfere with whatever may be considered right and proper in other branches of the Church of Christ. The right to such independent legislation, limited by Scripture, is clearly stated in Article XX., and would probably be acknowledged by most people.

Independence is not necessarily separation. But, unhappily, the Church of Christ in its outward and visible form has become divided. Even among those who possess the episcopal constitution there are three great divisions, besides other smaller ones. The Greek and Roman Churches have been separate since the ninth century, and the English Church threw off its connection with the Roman in the sixteenth. So that episcopal rule does not preserve the Church from schism. Heresy and schism are of course to be carefully distinguished. There are bodies calling themselves Christians who deny some of the essential doctrines of the Christian faith, and so are heretics. Again, some branches of the Church, while not denying any essential doctrine, hold aloof from the remaining portions of the body, and are thus schismatic. Such schism is of course an evil,

though in different degrees, and plainly contrary to our Lord's intention. But can it ever be justified? If one portion of the Church attempt to tyrannize over another, and to impose upon it beliefs or ceremonies contrary to the revealed will of God, then the separation of the oppressed body may become necessary. The choice may have to be made between unity and purity, between obeying the behests of men and keeping the will of God. Thus it was that the English branch of the Church became separated from the Roman. Finding that the demands of Rome were inconsistent with Scripture, it refused to obey them, and was accordingly cut off by the Roman Church from its communion.

Not long after that event, some persons in the Church of England began to be dissatisfied with the constitution and order of worship established at the Reformation. They tried to procure some modifications in the matters they objected to, but their request was peremptorily refused. The consequence was that these persons formed themselves into differently organized bodies, separate from the Church of England. In this way the Independents, or Congregationalists, and Baptists came into existence. More recently the Wesleyans drifted likewise into separation. It is not for us to judge how far these fresh schisms in the body were justified at the time they took place, but we may fairly concede that the leaders in them were conscientious men who believed themselves to be contending for purity of doctrine and of worship. These bodies cannot be charged with heresy, and no one holds in any of them any doctrine necessary to salvation which he could not hold as a member of the Church of England. We cannot, however, deny that the Church of England in those days by its stiffness and unconciliatory spirit contributed to the formation of breaches which a due regard for the feelings of some of its most pious members might possibly have avoided.

But these are things of the past. We have to act in the present, and unhappily see the body of Christ, in its visible manifestation, rent and torn not only by external differences of government and worship, but what is far worse, by party spirit and mutual alienation. How is this to be healed? Are we to demand uniformity, the submission of all to a rigid rule of worship, and an unalterable constitution of ministry? Such uniformity exists nowhere, and experience shows that nothing has caused more divisions in the Church than the attempt to enforce it.

There is no reason why those who belong to one particular body, even the oldest and most Apostolic, should regard those who belong to others as cut off from the body of Christ. Rather have we need to see that we ourselves are holding the Head as firmly and resolutely as they. The best way to cultivate unity is not self-assertion, but Christian love and mutual consideration.

But these outward rents in the Church of Christ are not the only sad thing in the state of things concerning the Church. There is division and party spirit even within the Church of England itself. This is not new. Even from the time of the Reformation there have been opposite tendencies among Churchmen. Indeed, it belongs probably to the natural variety of human nature, that some should lay stress on things inward, others on things outward; anyhow, some members of the Church of England have always been inclined to attach more importance to personal faith in Christ and spiritual union with Him, while others have thought and spoken more of the sacraments, and of the Church as an outward organization. This difference between the parties called "Evangelical" and "High Church" in the Church of England has within the last forty years risen to a great height. But perhaps the difference is not now quite so great as it was, each has learnt something from the other, but the Evangelical party is strong in

its hearty and unreserved acceptance of the fundamental principle of the English Church, of referring every matter of importance as concerns the faith to the decision of Scripture. It rests also with confidence on the general bearing of the Prayer-book and Articles, in which, as we hope to show hereafter, the High Church views about the Sacraments, priestly power, and so on, find but scanty support. That the Prayer-book is mainly on the Evangelical side is made pretty clear, not only by several recent authoritative decisions as to the interpretation of its rules, but also by the fact that the High Church party have lately begun to ask for permission to use another Prayer-book, supposed to contain a doctrine as to the sacraments approaching more closely to that of the Church of Rome.

For ourselves—for those, that is, who are connected with the Church Missionary Society—we desire to be reckoned among those who lay more stress on the personal connection with Christ by faith than on the sacraments and the Church; but we by no means disparage these. We are perfectly loyal to the doctrine, discipline, and general system of worship contained in the Prayer-book and Articles, and have no wish to see any great change in the arrangements of the Church of England; but we desire first to be loyal to the Church of Christ, and to regard as brethren all who love the Lord Jesus Christ in sincerity. While we lament that schisms have taken place, we believe the injury is to be healed, not by exclusiveness, but by love. We believe that there is a real spiritual unity underlying all the divisions of the outward Church, and we think we see that inward unity making itself felt in an ever-increasing degree as the coming of the Lord draweth nigh. But we think that the perfect manifestation of the oneness of the Church is not likely to take place till the Church's other attribute, of holiness, becomes a visible reality. Sin disintegrates, holiness unites, the race of men. May both unity and holiness be speedily perfected, in the millennial Reign of Christ!

THE SELF-DENIAL OF OUR LORD.

BY THE REV. THORNLEY SMITH.

"EVEN Christ pleased not Himself." Such is the declaration of St. Paul, in Rom. xv. 3, and on this fact he founds several practical lessons, which we shall do well to ponder.

Christ was the Son of God, but He came into the world not to do His own will, but the will of the Father who sent Him (cf. John vi. 38). He had a human will, but that will was in perfect subjection to the will of heaven, and merely to please Himself He never uttered a single word, performed a single act, or wrought a single miracle. He knew beforehand that if He undertook the redemption of the world He must suffer, yet He said to His Father, "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O God." We naturally shrink from suffering, but our Lord chose it because it was the will of God, and when the bitter cup was put into His hands He drank it, and said, "Father, not My will but Thine be done."

To a sensitive mind reproach and contumely are painful to bear, but our Lord said, "The reproaches of them that reproached Thee fell on Me." The words were those of David in Ps. lxxix. 9, but our Lord quoted them, and made them His own, and hence St. Paul here refers to them as illustrative of the fact that Christ pleased not Himself. Men reproached the Father; Christ took their reproaches on Himself. They reproached Him, and He bore their reproaches with all patience and resignation. Oh, what a pattern did He give us of self-denial! In every sigh He uttered, in every tear He shed, in every pang, physical or mental, He endured, I see an illustration of the words, "Christ pleased not Himself." His whole life, from the manger to the cross, was

one of self-sacrifice, for instead of seeking to please Himself He sought to please God; "though He was a Son, yet learned He obedience by the things which He suffered" (Heb. v. 8).

What are we to learn from this fact? Society to-day, even in Christian lands, consists of three classes of persons—those who have no desire to please anyone but themselves; those who think that they are pleasing God, but are mistaken; and those who are really pleasing Him, and whose will is lost in His. The latter only are the true followers of Christ, for to know what God's will is, and to do it, is the very essence of true religion. Many think that they are pleasing God when they retire from the world, shut themselves up in a monastery or a convent, take upon themselves vows of poverty, and subject themselves to voluntary pain and suffering. It is a sad delusion. The first step we ever take in pleasing God is when we give up our own righteousness and submit to the righteousness of God by faith. Our will is then virtually broken, and from faith in Christ crucified as the starting point in the new life we proceed in a career of submission to the Divine will, saying under every trial, every disappointment, and every provocation, "Father, Thy will be done."

It is not enough, dear reader, that the general bent of your mind should be in this direction; you must seek, as did your Saviour, to please God in all things. Do not many Christians fail here? Do they not in common life, in their mercantile pursuits, in their family arrangements and plans, think first of pleasing themselves, putting the question,—will this speculation or this purpose please God? in a secondary place, or perhaps not thinking of it at all? Now surely this ought not to be. Practical Christianity is doing all things for the glory of God, and if we would be imitators of Christ, the one paramount question in all our conduct—public, social, or private—must be "Will God be pleased with what I am about to do?" We are fully consecrated Christians only when we give up our will to God in all things, only when we can really say:

"Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.
Smooth let it be, or rough,
It will be still the best,
Winding or strait, it leads
Right onward to Thy rest."

But there is another lesson flowing out of this which the apostle makes specially prominent here. Questions had arisen in the churches as to what men should eat and drink (Rom. xiv. 14-23), but these, in themselves, were not essential matters; yet what says the apostle? "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour, for his good to edification," etc. (Ch. xv. 1, 2). How beautiful is this lesson! Since Christ pleased not Himself, we are to give up pleasing ourselves, if thereby we can benefit others; and we are to please our neighbours rather than in any way offend them, or cause them to stumble. Were this rule acted upon, what a moral revolution would be effected in our churches! But alas! to please himself is man's first object in, it is to be feared, the majority of cases, and then, if he can please others, well—if not, he deems it of little consequence.

The apostle's argument is doubtless applicable to the great temperance question of the present day, and equally so to many social and private customs. Christians are to please men, but only for their good, only for their highest good, only for their good to edification or building up in faith and holiness. Many there are who are "men-pleasers," but who never inquire whether the means they adopt to please them are right, and whether the end they seek is really for their welfare. Much of

the literature of the present day has for its object the pleasing of its readers, but it only gratifies a perverted taste or an impure imagination. With such literature Christians cannot consistently have anything to do, and would that it were entirely banished from their homes!

•These are but hints, but they are of great importance as bearing upon both practical and experimental Christianity. Our first great duty is to please God, and when the will is sanctified by His Spirit, and renewed from day to day by His indwelling presence, it is not difficult to please Him, but an easy and delightful task. It is far more difficult to please men than to please God; but if we can do men goods prevent them from going astray, and be the means of leading them to the mountain of deliverance, this too, is our duty; and whether in the discharge of it we please them or not, we shall have a conscience void of offence, and we shall know that we are indeed pleasing God, than which no higher gratification can be experienced here on earth.

The highest bliss of which intelligent beings are capable is connected with their self-abnegation, and their perfect and complete submission to the will of God.—(Divine Life.)

THE CHRISTIAN LIFE.

"For me to live is Christ!" This was Paul's experience. He was a poor man, hated by the majority of his nation, fiercely persecuted by the enemies of the Gospel and heavily burdened with the care of many churches. Nevertheless he says: "For me to live is Christ!" which is equivalent to saying that to him life was peace, joy, love, hope and happiness. Now let the reader contrast this declaration with that of the late Lord Beaconsfield, who, having won more than in his early life he had dared to dream, said in his old age, as Lord Ronald writes: "Life is an ennui or an anxiety. For the self-made life is full of troubles and conflicts for fear of losing the position or wealth they have obtained; for those born with position and wealth there is nothing to strive for, and life becomes a mere bore, an ennui and a burden." Viewing these two testimonies with candor what reflective mind will not confess the superiority of Paul's life to that lived by the coroneted Beaconsfield? Taken as types of Christian and worldly lives, they show that one's choice lies between "ennui and anxiety" on the worldly side, and "Christ" on the Christian side. One may choose the former and reach the sad conclusion that life is "an ennui or an anxiety;" or one may accept the latter and learn to say from the soul's profoundest depths,

"Thou, O Christ, art all I want,
More than all in Thee I find."

—Zions Herald.

FAITHFULNESS.

Character building is the most important kind of architecture. It lays its foundation in the heart and life is the super-structure. It is not that which adorns, nor that which makes brilliant that we desire to commend by this article, but that which gives intrinsic value. Iron brings more wealth and comfort to the world than gold or silver, although it does not glitter; and faithfulness gives more happiness to the race than talent or culture. It is a trait of character that is not easily attained, and to preserve it requires a series of perpetual self-denials, but it is worth the cost. It grows out of that word of deepest meaning, *duty*, that word that lays hold of the conscience with an iron hand and keeps it up to its work. The faithful man is not the bearer, or the thinker, or the investigator, or the professor, or even the believer, but the doer; not the man that answers aye, aye, sir; but the quiet man that does not need to answer, because his master knows before hand that it will be done. Do

you say that such a one is worth his weight in gold? Yes, worth a hundred worlds full of gold. How it would transform this world of suspicion, of distrust, of disappointment, if men could be depended on! But we have trusted one man and he has betrayed us; we have trusted another and he has forgotten; we have trusted a third one and he has been careless; and then we go through the world suspicious of our best friends, and spend more energy guarding against the neglects and failures of others than in the direct accomplishment of our work.

Commend us to the person that never fails in an emergency, that always does his duty, that is always found where he is wanted. Faithfulness is a habit, it is not laid off and put on at our convenience, but one that is always worn. It is not a resolution but a trait of character that is woven into the warp and woof of one's being. If a man is faithful in little, he will be faithful in much. If he is faithful in one thing he will be in another, for it is not affected by self-interest or by circumstances; it is a self-propelling principle that does not need watching or winding up. It is the girdle of the reins; the moral support that braces a man for work and warfare and that makes a man a support to all about him. When you see a man that has this trait of character, crown him; he is king in his own right and by divine right, for when he has been faithful unto the end he shall receive a crown of life which the Lord, the righteous Judge, shall give him.

Would it not be worth while for parents and teachers to give more attention to the cultivation of this virtue than they do? The education of this age is very intellectual, but withal it may be very superficial. It may have the culture and the polish without the foundation of stability. The stanch and true men of a generation are the ballast that hold it steady in the storm.

When the world learns that character culture is the highest and best education, when children are taught not only to do right but to do rightly, to do their whole duty at any cost or sacrifice, then will be a dawning of a better day; a generation of men and women with such a training would make a sort of paradise.—(Midland.)

SEEING CLEARLY.

We remember to have heard one who had been what is called near-sighted all her life speak of the wonderful transformation in all the objects she had been used to seeing so dimly, and especially in the faces of her relatives and friends, when glasses of just the kind suited to her gave her clear vision, and brought out every feature and expression with such distinctness and definiteness that she felt like saying: "Whereas I was blind, now I see." All things had appeared so misty and vague and distorted as compared with her new view of them, that she felt like a new creature, who could not only see more clearly, but step more firmly and speak more confidently now that the "blindness in part" had been removed. But if clear natural vision is a blessing to be greatly desired, of how much greater worth is clear mental and spiritual sight; and yet how many seem to have grown to manhood and womanhood with imperfect moral and spiritual vision; their perceptions of right and wrongdoing, their estimate of moral obligation to God and their fellow-beings is dwarfed and distorted and misunderstood because "their understanding is darkened;" they live, as it were, in a cloudy atmosphere, by reason of the dimness and imperfection of their spiritual eyesight. Truths to many are only half-truths, which they hesitate to accept, because their minds are not quite clear as to their authenticity; commands are not perceived by them as obligatory, so their obedience is optional and fluctuating, and their trust hesitating and

reluctant. The word of God which is as a lamp to the feet and a light to the path of those who have clear spiritual sight, is to their dim perception but a flickering candle, which they entirely neglect or irresolutely and intermittently follow.—*Baptist Weekly*.

Miscellany.

—D. W. C. Huntington, D. D., in *N. C. Advocate*:

There can be no doubt that many are kept from repentance and salvation by becoming fascinated with sinful amusements. No one can be a Christian who lives for the purpose of being amused, or who seeks amusement rather than grace or usefulness. Once committed to self-pleasing the quality of the amusement becomes a secondary question. Our theatres universally school men to familiarity with evil. Sin is there a thing to be laughed at. Vice is paraded as a cunning affair and acted out in order to make fun. Religion is joked and bantered as stupid or ridiculed as a trade. Persons who habitually attend upon these performances lose all proper conviction of sin. It cannot be otherwise. These harmful shows are everywhere, and are often vile in the extreme. Scores of boys and young men may be found in them any night. Here they become familiar with innuendoes which thinly cover indecency; here they are made to applaud successful crime and to dream of the pleasures which are in the way of death. With brazen effrontery advertisements of these vile shows are thrust into the gaze of old and young. These posters are often sufficiently indecent to cause a modest man to blush, and yet I have been repeatedly told, by those who were fools enough to be present, that the performances were far worse than the bills. Into these meshes of Satan all pains are taken to draw every one who has money enough to purchase admission. Once in love with this style of dissipation the young man is disposed neither to reflect nor to pray, and God and the Church and his home often call in vain for his return. God has a fearful reckoning with men who for their paltry gains thus trifle with the characters and destiny of their fellow beings.

—*Indian Churchman*:

The Death of Christ is a great crime overruled to be a great benefit. But it is first of all a great crime. Man took Him and by wicked hands crucified and slew Him. So far indeed the thought is a common place. The Death of Christ is commonly alluded to as "the greatest crime ever committed." But there is a thought more important for us and less familiar which tends to make the crime less exceptional, and to take its burden somewhat off the necks of the Jews and to lay it on the human race as a whole.

There is a well-known passage in Plato where one of the interlocutors in his dialogues is made to prophecy that "the perfectly just man" would on earth under certain circumstances meet no other fate than that of being "scourged, racked, bound—having his eyes burnt out, and at last, after suffering every kind of evil, of being crucified." The passage has to be considerably distorted in order to make it into one of the 'unconscious prophecies of heathenism,' but, without entering into any criticism of a stock misquotation we may allude to it here as setting forward a true view of the death of the 'Perfectly Just Man.' It was due to qualities which are universal in our present humanity. It was common human sin—not specially Jewish sin—which 'crucified the Lord of glory.' It was the "great city" of this world—'this world all over,' "which spiritually is called Sodom and Egypt, where our Lord was crucified;" and in the fact that when the Eternal Son of God for our sake and for our salvation came down from heaven, He excited such unmitigated hostility that He was

taken and nailed to a Cross to die, we see before us in a single incident of startling significance the universal quality of our common sin. 'He came unto His own and His own received Him not.' We look to the Cross and we say—not, 'that is what the extraordinary sin of Jews did,' but—that is what sin did—there once for all is set out before our eyes what sin is always and everywhere doing when it rejects God.'

—*The Christian at Work*:

In his article "The Sacraments and the Children," in the Presbyterian Quarterly, Dr. Van Dyke quotes approvingly Horace Bushnell's "Christian Nurture," and declares his conviction that Dr. Bushnell "does not put the case a whit too strongly, when he says 'It is the very character and mark of all unchristian education to train up a child for future conversion.' And he is no less correct when he adds that 'the true idea of Christian education is that a child is to grow up a Christian and never to know himself as being otherwise.'" Dr. Van Dyke thinks it "must make a vast difference in our discipline whether we regard their shortcomings and misdoings as the lingering remains of sin in a young Christian, or as the living seeds of all evil in one who is still in the gall of bitterness and the bonds of iniquity," and he adds:

The assumption that they are already within the covenant regenerate and holy, that grace is struggling in them for mastery over sin, will give a divine tenderness to our rebukes, and often substitute encouragements and entreaties for stern condemnation and scoldings which provoke to anger. But if we assume that the faults we would correct are the evidences of their unregenerate state, the proofs of a proneness to all evil. . . . such religious training will discourage and burden their sensitive natures more effectually than the use of the rod.

With all that Dr. Van Dyke says in favor of bringing up children in the fear and love of God, so that they will never know themselves as otherwise than Christian, as against that other theory which regards them as the progeny of Satan, we are heartily in sympathy; so heartily that whenever opportunity presents we would—shall we say go further than Dr. Van Dyke, and have all the children so brought up as children of His love and tender care, who took the little ones in His arms, and who is ever saying "Suffer the little children to come unto Me," and this whether they have been baptized, or their parents ever saw a church spire or not? Indeed, we wish that what Dr. Van Dyke says on this point could be printed as a tract, and put into every Christian home in the land. It might lead some neglectful parents to mend their ways. And we think it would.

TELEGRAPHIC NEWS.

Haiphong, April 13th: The French troops have bombarded Honghoa. The Chinese, after setting fire to the town, fled without offering any resistance.

Madrid, 13th: An engagement has been fought between the troops and the insurgents in Cuba, 38 of the latter being killed.

London, 14th: It is rumoured that Suakim and Khartoum have fallen, and that General Gordon has been taken prisoner.—The British Government has submitted to the Great Powers resolution of the financial difficulties of Egypt, including the disbanding of the army recruited by Sir Evelyn Wood.

Honkong, 15th: The Governor of Yunnan has been summoned to Peking, where he will be sentenced to be punished for the recent events in Tonquin.—The officers who are held responsible for the loss of Bac Ninh have been condemned to be beheaded.—A general levy has been ordered throughout China.

Haiphong, 15th: The French troops have occupied Honghoa.

Madrid, 15th: The insurgent bands in Cuba are dispersing.

London, 16th: The Queen started for Darmstadt yesterday.—The Duke of Buccleuch, The Right Rev. R. Bickersteth, Bishop of Ripon, General George Buller.

Cairo, 16th: A despatch, dated April 8th, has been received from General Gordon, in which he states that tribal dissensions had caused the Mahdi to abandon his expedition against Khartoum.—A report is current that the garrisons of Kassala and Sennar are safe.

London 17th: The Queen has written a letter, expressing her heartfelt thanks to all her subjects for their loyal sympathy in her late bereavement, and says that she is resolved, despite her sorrows, to continue to labour for the public welfare.—The Marquis of Salisbury, speaking at Manchester yesterday, said, referring to Egypt, that he advocated the policy of governing and restoring that country, instead of the Ministerial policy "to rescue and retire."—General George Lockwood, dead.—Sir W. Vernon Harcourt, speaking at Derby yesterday, said that a permanent British administration of Egypt would be most impolitic, and would lead to a perpetual embroilment with the other Powers.

PASSENGERS SAILED.

Per *Str. Singapore*, Apl. 15:

For Naples and Genoa—Mr and Mrs Alfred O Lyon, Miss Constance Hinde, Mr E J Sinkinson, Mr J A Anderson, Rev J Cole Mrs Cole, Misses Cole, Master Cole, Mr D Hanhart, Mrs Hanhart, one boy, one infant and one European nurse, General S Black, Mr F Steiner, Mr A D Campbell, Mrs Campbell, one infant and ayah, Miss Clarkson, Signor Pelli, Signor Pelli 1, and 1 child, Mr Daniel Sala, Major Turnbull, R. A. Mrs Turnbull, Signor Acerboni, Hon Miss Dillon, Mr C S Biscoe, Capt F W Rodcliff, Dr P Macdonald, Lieut W Lambert, Major F C Burton, Capt A K Macpherson, Mr D M Jack, Signorina Pedraze, and Mr A Macowen.

Per P and O *Str Gwalior*, 18:

For London—Surgeon Major J C Penny, Dr James Monhead, Mr O Keefe, Mr and Mrs G Palmer, and Mr Rennick.

For Brindisi—Surg Maj C Hatfield, Lt Col W Noverre, Mr H Kennedy, Col and Mrs H Fraser and child, Mr H B H Turner, Dr A S Thompson, Mr Farquhar Campbell, Mr and Mrs W Fish, Mr A Campbell, Major W H Sandham, Mr Scott, and Major and Mrs C B Cooke and child.

For Venice—Mr and Mrs Gardner, Moner and Mme Prosper Latal, Mr and Mrs Clifford Brookes, Mr J H Nelson, Lieut J P Cadell, Mr F R Fern, Lieut Col A N and Mrs Phillips, and Mr R C Hunby.

For Marseilles—Mr and Mrs Hutton and child, Mr W O Bell Irving, Col F D Plowman, Mr E W Morley, and Mr Toward.

Per *Str California*, 16:

For Liverpool—Surg Major and Mrs Veale, Mrs Baker and child, Mr and Mrs Howorth and 3 infants, Mrs Thorburn and 3 children, Mr Evans, Mrs Jefferys and 2 infants, Miss Paterson, Rev and Mrs Johnston and 2 children, Miss Taylor, Mr and Mrs Hare and child, Mr Caraduff, Mr Hare, Surg Major and Mrs Y Baker and two children, Major Campbell, Mrs Ward and Mrs Eadon, and seven children, Lieut Walt, Mrs Lydiard, Mrs Greaves, and Mr Greaves, Mr Crokin, and two deck.

For Suez—Rev Mr Jefferys, Rev Mr Cane, and Capt Benson and one deck.

PASSENGERS ARRIVED.

Per P and O *Str Verona*, 14:

From London—Mr Adams, Mrs Haywood, Lt A H Thurburn, Surg C J Sarkies, Col M U Farrington, Mr John Carson, Dr A Hossain, Mr Mohamed Ali, and Mr Stewart.

From Brindisi—Mr Thos Holden, Mr De Hoxan, Mr Lyon, Mr Sappson, Mr Winter, Col Pennycuik, Mr Hutchins, Mr D Kapadia, and Mr J Aboually.

From Venice—Mr and Mrs Foster.

From Port Said—M Boukhouvelsky.

Per *Str Thessaly*, 12th, from Liverpool:

Lieut W H Pain, Lieut J A Nixon, Lieut J F Mainford, Lieut T G Western, Mr E Stock, and Mr E Jones.

Domestic Occurrence.

BIRTH.

CURTIES—April 11th, at the M. E. Church Parsonage, Agra, the wife of the Rev. W. F. G. Curties, of a son.

DEATH.

BEDFORD—April 14th, at 6, Nesbit Road Mazagon, Bombay, James William Bedford, Traffic Office, G. I. P. Railway, aged 24 years and 9 months.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th
April 1884. Rs. a.

Rev. T. Carss, 12th October 1884.....	6	4
Pall Myatt, 31st December 1884	7	10
Rev. J. Shillidy, 1st April 1885	7	10
Rev. P. Carlson, 26th January 1885 ...	7	10
Mrs. C. Hannah, 5th February 1885 ...	7	10

New Advertisements.**WANTED**

Rs. 5,000 for 2 years at 12 per cent.
per annum, for particulars apply to
X. care of this paper.

Smaller sums will be accepted.

NOW READY
THE INDIAN COOKERY
(LOCAL)

FOR YOUNG HOUSE KEEPERS.

By an Anglo-Indian.

Containing numerous Recipes, both useful
and original. Price Rupees two and 4 as.
each, the interleaved copy Rupees 2-12 each.
The book to be had at the Temperance
Hall Bombay and at Colaba, Reuben Bro-
thers, 36, Meadow Street, Fort.

WANTED,

in Dhulia, Khandesh, an experienced
English or Eurasian Nurse for four child-
ren. Must be well recommended. Apply
by letter to Mrs. Hosking, Matheran.

E. HOSKING,
C. S.

Hosking.

LESSON COMMENTARIES

of the International Sunday School Lessons
for 1884 beginning April 1st. Order of
Agent Methodist Book Concern, Mazagon,
Bombay.

SECOND-HAND BOOKS FOR SALE.

Leverett's Lexicon of the latin Lan- guage	Rs.	a.	p.
Owen on Justification	1	0	0
Chambers's Meteorology	0	4	0
Conversations on Conchology with explanatory Plates	0	12	0
Martins History of the British Colo- nies	0	8	0
The Dartmouth (Dartmouth College Magazine) Vol I, II, III, each	0	4	0
Quintilianus	0	4	0
The Divine laws of Beneficence	0	8	0
Virgilus	0	4	0
Homeri Odyssea	0	4	0
Cheever on Capital Punishment	0	8	0
New Italian Grammar	0	4	0

Apply to **MR. SUMANT VISHNU,**
Proptr. A. V. Press,
Two Tanks, Bombay.

MRS. COULSON.
MILLINERY AND FANCY GOODS
STORES.

Carnac Road, near Crawford Market,
BOMBAY.

Goods reasonably priced.

Up-country orders carefully and promptly attended to.

H. A. GEYER & Co.,

No. 7, Hornby Row, (opposite the Post Office,)

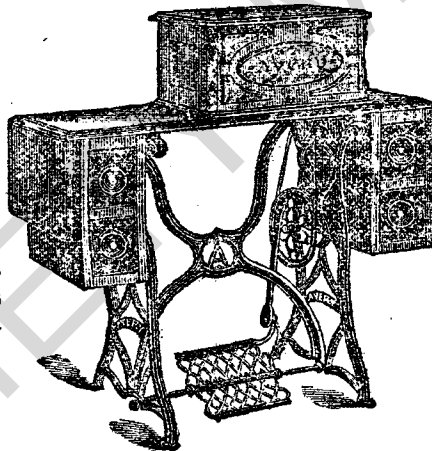
BOMBAY.

Bicycles !
Bicycles !!
Bicycles !!!
Tricycles !
Tricycles !!
Tricycles !!!

OF
BEST COVENTRY
MAKE WITH
DOUBLE BALL
BEARINGS, &c.

They are good, strong,
serviceable instruments,
specially manufactured for
India, and are of the most
excellent workmanship and
finish.

H. A. GEYER & Co.,
7, HORNBY ROW,
BOMBAY.



Harmoniums !
Harmoniums !
Harmoniums !!!

FOR
CHURCH, PARLOUR
AND SCHOOL,
Unsurpassed for melt-
lowness of tone and rigidity
of construction, in splendid
French Polished Walnut-
cases,

By the well-known firm of
BARNETT, SAMUEL,
& SONS,
LONDON.

We can recommend these
as really good strong reli-
able instruments.

H. A. GEYER & Co.,
7, HORNBY ROW,
BOMBAY.

Sewing Machines! Sewing Machines!!
Sewing Machines!!!

This being the principal branch of our business, we spare neither time nor expense to keep
our stock replete with the finest instruments procurable, and are therefore always in
a position to supply the

Very best machines extant.

Send for our illustrated Price List.

DR. BHAU DAJI'S

CELEBRATED LEPROSY MEDICINE.

FOR EXTERNAL USE.—Price Rs. 2-8-0 per bottle, without postage.

This bottle will last for 15 days if rubbed thrice a day.

FOR INTERNAL USE.—Price As. 12 per bottle, without postage.

This will last for more than a month.

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy.
will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY**, including Postage.

Apply to the Manager Anglo-Vernacular Press.

Two Tanks Bombay.

1840.

1884.

For Sale by all the leading Chemists throughout India.

No. 9 Pir Market.

ESUE ALLI HIPTOOLA,

Authorized Agent in Bombay.

PERRY DAVIS & SON, Proprs., Providence, R.I.

PAIN KILLER. Should have a place in every factory, machine-shop, household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind. Is the well-ried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief. Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PERRY DAVIS' PAIN KILLER IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.



PROVISION CASH STORES, BOMBAY.

WHOLESALE LIST.

Tasmania Jams per doz.	4 0	B. & P. Cornflour per doz.	5 14
Do. do. "	5 0	Epps Cocoa "	0 0
English do. "	4 12	Schweitzer's Cocoatina "	10 0
Do. do. "	5 0	W. Arrowroot "	4 4
Fresh Salmon "	5 4	Indian do. "	3 4
Do. Lobsters "	5 0	Pearl Barley "	5 0
Do. Mackerel "	5 0	Rob. Patent Barley "	6 0
Do. Oysters "	4 4	Baking Powder "	3 0
Do. Herrings "	3 0	Van Houten's Cocoa "	15 8
Digby Chicks "	6 8	Oatmeal by Morton "	5 0
Californian Fruits "	11 0	Do. Moir or Pink "	6 0
Do. Asparagus "	13 0	Swiss Milk "	4 12
Chicago Corned Beef "	13 0	Isinglass "	3 8
Australian do. "	14 8	Gelatine "	2 14
Do. Mutton and Beef "	8 0	Mellin's food, large "	16 0
Do. Butter in 20 lbs Tins per lb.	0 11	Do. small "	9 0
Leibeg's Ext. of Meat Dozen	10 8	Nestle's Milk Food "	11 0

TEAS—COFFEE—SUGAR—CHOCOLATE—COCOA, &c.

English Salt Beef and Pork in 25-lb Casks.

For Wholesale and Retail Price List please apply to

WILLIAM J. ESSAI,

BOMBAY PURVEYING AND GENERAL PROVISION CASH STORES,
Forbes Street—Eort, Bombay.

BRANCHES—Cumballa Hill and Esplanade Cross Road; (Opposite the Crawford Market.)

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

B. PHILLIPS & CO. MANUFACTURING, WHOLE- SALE AND DISPENSING CHEMISTS, BY SPECIAL APPOINTMENT TO HIS EXCELLENCY GOVERNOR OF THE BOMBAY. AND GENERAL MERCHANTS. TEMPLE HOUSE POONA.

The Drug Dispensing and Manu-
facturing Departments.

are under the supervision of duly qualified
European Chemists, and are replete
with a stock of

DRUGS, CHEMICALS, SURGICAL IN-
STRUMENTS, SCIENTIFIC APPARATUS,
HOSPITAL REQUISITES, SICK
ROOM and NURSERY, WANTS,
ARTICLES of the TOILET, &c.

The Store and General Depart-
ments

are under the management of thoroughly ex-
perienced European Warehousemen and
have an extensive and varied
Stock of

OILMAN'S STORES, PRESERVED

PROVISIONS,

Kangra Valley and Neilgherry Teas,

STATIONERY AND HOUSEHOLD
HARDWARE,

Silver, Electro-Plate and Fancy
Goods,

SEWING MACHINES, ARTISTS'
MATERIALS.

&c. &c. &c.

THE GYMKHANA KIT DEPART-
MENT.

LAWN TENNIS BATS and BALLS from
F. H. AYRES.

JAMSETJEE'S SIALCOT BADMINTON
BATS.

Cobbett's Celebrated Cricket Bats.

POLO, GOLF, CRICKET.

Fencing, Swimming, Football, Quoits, Chess,
DRAUGHTS, BEZIQUE, and CRIBBAGE
KITS from BEST MAKERS.

THE MOST APPROVED REQUIREMENTS FOR
FISHING.

*** Price lists on application.

Special quotations will be given for Medicines
for the use of Mission Schools and Dis-
pensaries. Immediate attention is
given to

OUTSTATION ORDERS

BRANCHES:—

BHOODWAR PEIT, POONA CITY

AND

CHURCH GATE STREET, BOMBAY.

WONDERFUL REMEDY!

No developments in modern science have been so marked or productive of good to the human race as those attained in connection with Electricity.

Taking now its curative powers alone, the benefit accomplished and sick restored to health, have been as wonderful as the evil removed and the ignorance dispelled.

Electricity stimulates organic action and renews vital energy.

Being nature's remedy it is safe, economical and thorough. All diseases arising from impaired circulation or impure blood at once yield to its curative influence.

Rheumatism, Neuralgia, Asthma, General Debility, Paralysis Dyspepsia, Bowel complaint and even cholera are among the prominent diseases that recognize in Electricity their most uncompromising opponent and eradicator.

Dr. Cooper's Battery made and patented in America in a most simple, economical form is an electrical machine whose action on the human system is constant, night and day, producing on young and old the most salutary effects. Its low price places it within the reach of all.

Its permanency obviates all expense of getting fresh batteries to renew old ones, while its power for good, makes it a most desirable companion for rich and poor alike. Flattering testimonials from all parts of the country have been and are constantly being received from patients testifying to the efficacy of Dr. Cooper's Batteries.

Order from

**THE MANAGER OF THIS
PAPER.**

ARLINGTON HOUSE.

EAST STREET POONA.

A temperance boarding house where a limited number can be accommodated at reasonable rates.

METHODIST HIGH SCHOOL POONA.

This institution established in 1879 is thriving. Boys and Girls are educated up to the Bombay University Matriculation Examination. Two large healthy and adjoining Bungalows are used as the separate boarding houses for boys and girls. The Government course including English, Mathematics, Latin, French, Hindustani, and Science, is the one followed. For terms &c.

Apply to

REV. A. S. E. VARDON,
Head Master,
No. 24 Stavely Road,
Poona.

DR. WM. TAYLOR'S WORKS.

SECOND-HAND—FOR SALE.

	Rs.	a.
California Life Illustrated...	1	4
7 Year's Street Preaching in San Francisco...	1	4
The Model Preacher...	1	4
The election of grace...	1	0
Reconciliation...	1	0
Infancy and Manhood of Christian Life...	9	12
New Testament in Guzerathi...	0	2

Manager Bombay Guardian,
Two Tanks, Bombay.

PANCHGANI HIGH SCHOOL.

Mahableshwar Hills, Elevation 4500 feet, climate European. A Boarding School for Boys and Girls, under Govt. inspection and a local Committee. Fees inclusive Rs. 30 per mensem. References to Parents. For particulars apply to

Rev. E. S. BURGESS,
Head Master.
1-2-84-6.

BOMBAY AUXILIARY BIBLE SOCIETY

Pulpit, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depot, Bombay.

Marathi New Testament, 12mo., cloth, new edition, price 6 annas per copy.

Marathi Separate Gospels 16mo., price 3 pies per copy.

BALDWIN SCHOOLS, BANGALORE.

These schools prepare pupils for entrance into the Madras University or schools in England. Boarders of both sexes are provided with a thorough Christian home with the Principal under exclusive European supervision. Boys and girls on separate premises Extras provided when desired. Before sending your children to any other school apply for prospectus to the Principal.

REV. IRA. A. RICHARDS, M. A.

BOMBAY SCOTTISH EDUCATION SOCIETY.

The Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Cannon" School, Esplanade, opposite the Queen's Statue.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers { Mr. Rhenius. "John Cannon School."
Mrs. Engel.
Mr. D. Bhore. } Byculla School.
Mr. C. Rossetlet.

French Master—Senor Pedraza, both Schools.

Music Masters—{ Herr Schmuck,
"John Cannon School."
Herr Mehnert,
Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teacher, School of Art, "John Cannon" School.
Mr. Maddon Pandarang Certificated Teacher, School of Art Byculla School.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. and Mrs. Macdonald receive a limited number of Boarders, Boys and Girls, at Byculla.

R. JEFFREY,

T. H. GREIG.

Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

READ! READ!!

Rev. J. M. Goheen, Am. Pres. Mission (Kolhapore), writes:—

DEAR SIR,

Kindly send $\frac{1}{2}$ dozen bottles of FEVER PILLS and oblige me. I have found nothing so good for fever in India.

Yours, &c.,

J. M. GOHEEN,

Am. P. Mission.

THE GREAT AMERICAN FEVER PILL.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian, 104 Tank Street, Byculla, Bombay.

VISHNUPUNT.

A Memorial of Rev. Vishnu Bhaskar Karmarkar, Late Pastor of the American Mission Church Bombay. By his Successor Rev. Tukaram Nathuji.

This work has just been published by the Columbian Press Satara. It contains a beautiful portrait of Vishnupunt, which was engraved in Boston, U. S. A., expressly for this work.

The Book contains viii—96 pages small Demy Octavo. It is bound in two different styles, as follows:—

In Cloth, Gilt embossed, Rs 0 12 0

In Paper " " 0 4 0

By Mail, one anna per copy additional for Postage.

A few copies only of the cloth, gilt embossed, will be offered to the public.

For sale by the BOMBAY TRACT AND BOOK SOCIETY.

Address,

C. S. GORDON, Supt.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.



The following are the probable sailings.

BOMBAY TO LIVERPOOL.

	Captain.	Tons.	H. P.	About.	
s. s. "Hispania"	Boyle	3396	500	6th May	1884.
s. s. "Roumania"	J. Harris	3396	500	20th "	"
s. s. "Arabia"	J. Laird	3550	500	7th June	"
s. s. "Victoria"	J. B. Murray	3250	480	25th June	"
s. s. "Britania"	F. Blight	3070	480	12th July	"
s. s. "California"	W. S. Young	3400	480	26th "	"

To be followed by other 1st Class steamers at regular intervals.

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York...	...	...	Rs. 600
Do. do. to Liverpool...	...	...	500
Do. do. to Marseilles and Genoa...	...	...	450
Do. do. to Naples...	...	...	400

The New York passengers are booked in connection with the Co.'s Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For the convenience of Indian passengers, an Agency has been opened at 8, Regent Street, London S. W.

For plans, handbooks of information, and for any information,

Apply to W. & A. GRAHAM & Co.,

Agents.

Graham's Buildings, Bombay,
2nd April 1884.

TOMSON & Co.,

Dispensing Chemists, Wholesale

AND

Retail Druggists.

MANUFACTURERS OF AERATED WATERS,

AND

GENERAL MERCHANTS,

KALBADEVIE

AND

BELLASIS ROAD, BYCULLA,

(Late Messrs Bolton & Co.'s premises)
or near Messrs. Kemp & Co., Ltd.

BOMBAY.

HAVE always on hand all sorts of NEW DRUGS, FRESH PATENT MEDICINES, PERFUMERY, TOILET REQUISITES & PROPRIETARY PREPARATIONS.

PRESCRIPTIONS are carefully dispensed with none but the purest Drugs and Chemicals under the superintendence of an experienced Assistant, who holds a satisfactory certificate from Messrs. D. S. KEMP & Co., Bombay.

MEDICAL ADVICE FREE

By an Experienced Medical Gentleman

Orders from Bombay as well as Outstations are promptly executed.

CHARGES MODERATE.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The Misses BARTON (who have had 19 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS by post, paid in advance: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4. Annual Subscription: 1 copy (sent weekly) Rs. 3-0; copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12. ADDRESS MAJOR TUCKER.

Headquarters Salvation Army, BOMBAY.

THE TEMPERANCE HALL.

Boarding Establishment under Mrs. Brigg's Management is removed from the old High Court Building Fort, to a large and well situated house, Lower Colaba, where comfortable rooms with board can now be had either by the month or day. 6-15-12.

SUNNY BANK SCHOOL, LANDOUR.

For children from 3 to 8 years old. Application to be made to Mrs. T. Bird, Dehra Doon, or R. J. Young (by whom the school is well recommended) care of Maharashtra Government of Maharashtra, Bombay Guardian.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Counsel to Christians—George Müller 0-15-0 and	0	10	0
Life and Labours of George Müller...	0	10	0
Preaching Tours and Missionary labours of George Müller.....	2	13	0
The Lord's Dealings with George Müller—3 vols.....	5	15	0
Through the Khyber Pass—J. Gelson Gregson			
"Full of adventure and manly example, distinguished by a fine Christian tone..."	1	14	0
Among the Mongols—James Gilmour			
"Read a page or two & read on and on for five hours till we had finished the book, which is much too short—fascinated, lost, carried out of ourselves & England."	3	12	0
Natural Law in the Spiritual World—Drummond.			
"Full of the Germs and Seeds of things—It will not be long before its fresh and brilliant illustrations of the oldest truths will become the property of the Religious mind of the Century	4	11	0
The Life and Words of Christ—Geikie			
"Dr. Geikie's Life and words will last when all have passed away. I would not depreciate any of the three recent Lives of Christ but Dr. Geikie's is equal to the others combined. This is my verdict and though tastes differ, I believe it will be the verdict of the future."			
Spurgeon cheap ed. 2 vols. nett	9	0	0
Commentary on the Epistle to the Romans—Beet	4	11	0
— "Corinthians—Beet.	6	9	0
"Mr. Beet has at once taken a foremost place among expositors. He is to the manner born. All those elements of Character which are needful to an interpreter, one of a thousand, are apparent in him."			
Stepping Stones to Higher things—Capt. Seton Churchill.			
"Sound in teaching, brimful of earnestness, brightened with illustrations and manifestly the outcome of personal spiritual experience." New & cheap ed.	1	9	0

The Theological Library.

Does Science aid Faith in regard to Creation? Cotterill.....	2	3	0
"We accept this really superior treatise with much grateful appreciation of its merit and shall look forward with eagerness and expectation to the volumes from other pens, on other themes, by which it is to be followed."			
Are Miracles Credible? Lias.....	2	3	0
"The present book more than sustains the promise of the first. It is an admirable one. No point omitted, no objection overlooked, in difficulty evaded. It is written in a style clear, terse, logical and convincing."			
Is Life Worth living? Marshall Lang	2	3	0
"Maintains and proves that Christianity alone can answer the question 'Is life worth living?' And that it does answer it fully and satisfactorily."			
Is Dogma a necessity—Meyrick.....	2	3	0
Does God answer Prayer? Edgar.....	2	3	0
How is the Divinity of Jesus depicted in the Gospels and Epistles? Whitelaw	2	3	0
"A scholarly and able treatment of this great theme."			

	Rs.	A.	P.
The Life and work of Dr. Theophilus Dodds.—Bonar.			
"The biography of no ordinary man, who though dying at the early age of thirty, two did a noble work for Christ in France. Eminently calculated to stimulate young men to undertake great things for Christ.....	3	12	0
Electricity and its uses—Munro.			
A popular and intelligently written acct of the science of electricity from its discovery to the present time	2	0	0
The Miracles of Our Lord in relation to Modern Criticism—Stenimeyer			
"This work vindicates in a clear and scholarly style the sound view of miracles against the assaults of the times."	4	11	0
The Lord's Doctrine of the atonement—Smeaton			
"We attach very great value to this seasonable and scholarly production. The idea of the work is most happy and the execution of it worthy of the idea. On a scheme of truly Baconian inductive induction, he presents us with a complete view of the various positions or propositions which a full and sound view of the atonement embraces."	6	9	0
The closing days of Christendom—Wale	3	12	0
The Gospel of the Secular Life—Freemantle	3	2	0
More leaves—from the Queen's Journal in the Highlands	6	9	0
The Tribes on my frontier by E.H.A. Illid by Macrae.....	5	5	0
"God with us" or the Believers Portion, by Anna Shipton.			
The authoress is well known as a successful and devout writer of religious books. In the present volume she treats comprehensively and reverently of the fellowship of God and his son Jesus Christ. The book is well suited for readers who are advanced in 'years seeking religious consolation.'	2	3	0
Oriental Carpets, how they are made and conveyed to Europe, with a narrative of a journey to the East in search of them—Coxon.....	2	3	0
Industrial Curiosities—Japp	2	3	0
Between Times—by Lady Hope			
"Short chapters on portions of Holy Scripture, abounding in rich spiritual Truths. Treats of some of the deep things of God."	0	10	0
Sunrise on the Soul or the Path for the Perplexed—Davies			
"A volume of discourses much above the common order. They possess all the freshness and force of personal spiritual experience. Will bring light, and comfort to perplexed souls."	3	2	0
Glimpses through the Veil, some natural Analogies and Bible Types Bardsley.			
Fruitful of thought; a rich treat to those who value deep teachings in spiritual things."	3	2	0
"In the Volume of the Book"—Pentecost.			
"Mr. Pentecost has been, very evidently, accustomed to study the Bible, not only with the microscope of critical scholarship, but also with that spiritual telescope through which one can look only when on his knees." Joseph Cook.....	0	15	0

"Heart Chords" Series.

My Hereafter—Bichersteth	0	15	0
My sources of strength—Jenkins.			
Two volumes introducing of series of thirteen published under the general title of "Heart chords. The Dean of Lichfields volume is a devout and eloquent exposition of the great hereafter & how to prepare for it, couched in plain but forcible language. Mr. Jenkins is equally powerful in the treatment of his subject."			
My Father—Bishop Oxendon	0	10	0
My Bible—Boyd Carpenter	0	10	0
My Soul—Power	0	10	0
My Body—Blakie	0	10	0
My work for God—Cotterill.....	0	10	0
My Walk with God—Montgomery...	0	10	0
My growth in Divine Life—Reynolds	0	10	0
My aids to the Divine Life—Boyle...	0	10	0
My object in Life—Farrar	0	10	0
My emotional Life—Chadwick.....	0	10	0
My aspirations—Matheson	0	10	0
George Washington—By the author of "From log Cabin to Whitehouse."			
"The leading events in Washington's Life are woven into a narrative and although some chapters of the book read like parts of a romance, still there is not a page of it which is not based upon facts."	4	11	0
Rome Pagan and Papal—Brock.			
"The Relationship of Paganism to the Early Church, the influence of the monastic system, the errors that crept into & became embodied with the Romish ritual, the gradual growth of superstition, the immorality of Medievalism, the sensuous character of the Priests, the persecuting spirit of Rome, and the rise & progress of modern Jesuitism are all dealt with in a calm judicial manner	2	3	0
Light from the Old lamp—Sermons by J. Jackson Wray.			
"Delightful and profitable reading."	3	2	0
Christianity and Morality—Wace—Boye lacs 1874-75	3	12	0
The Gospel and its Witnesses—Wace	3	12	0
Light from the Cross—Tholuck			
"With no ordinary confidence and pleasure we commend these most noble, solemnising and touching discourses ...	3	2	0
Sermons to the natural man—Shedd.			
"Characterised by a profound knowledge of divine truth and presenting the truth in a chaste and attractive style, the Sermons carry in their tone the accents of the solemn feeling of responsibility to which they owe their origin."	4	11	0
Recent Marathi Publications.			
Pilgrims Progress, new edition with four beautiful coloured illustrations	0	6	0
Sacred Songs 0-6-0; 0-8-0 and	0	10	0
Additional Sacred Songs	0	1	0
Life of Hari Ramchandra Khisti 0-2-0; 0-4-0 and	0	6	0
International Sunday School Lessons July to Dec. 0-1-0 and	0	2	0
Handy weapons from the great ar.....	0	0	3
The Book called the Bible	0	0	6
An Enquirer's addresses to his Countrymen.....	0	0	3

The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.